

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

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NEW SERIES  
VOLUME XXXIII. No. 47



D. M. NELSON, Ph.D.

## THE PRESIDENT-ELECT OF MISSISSIPPI COLLEGE

Before I entered Mississippi College as a student, I asked one of the upper-classmen, who was the most popular professor in the College. He replied: "Well, I like Dutchy Provine best." Afterwards I had the privilege of studying Chemistry under "Dutchy," and later, after he became President of the College, he awarded to me my Master of Arts diploma. There are hundreds of us all over the country who will continue to love him, even though he has decided to relinquish his arduous administrative duties.

The trustees of the College and the Baptists of Mississippi are to be congratulated upon the fact that Dr. D. M. Nelson has agreed to accept the responsibilities which Doctor Provine has shouldered for more than a score of years.

Although Doctor Nelson graduated from Mississippi College at the end of my first year as a student there, I had learned to know him well and to admire him greatly. Later he and I were county school principals in neighboring schools near Brookhaven when Claude Bennett was Superintendent in Lincoln county. One day Bennett said to me: "I understand that Dot Nelson may become a candidate for County Attorney. If he should do so, would you vote for him?" I quickly replied: "Yes, I would vote for Dot Nelson for President of the United States if he should run for that office."

My admiration and affection for Dot Nelson has grown with the years. Your boy will be safe in Mississippi College under his guidance. My prediction is that his administration of the affairs of the College will be one of the most successful in the long and illustrious history of our Alma Mater.

—Lawrence T. Lowrey.

Dr. J. W. Mayfield writes that the church at West Monroe, La., is having a great meeting. He is helping Pastor E. E. Huntsberry, who is well known in Mississippi.

I have just returned from an evangelistic meeting of eight days duration with the Lowrey Memorial Church of Blue Mountain, Miss. Rev. Robt. L. Lemons is the happy pastor in this fine pastorate. It was a genuine inspiration to preach to the students of Blue Mountain College, and also to the boys from the Heights Academy. These attended in a body each day, and also the students in the city schools. This made a great audience of young life. There were 16 additions to the church, and 57 rededications of young lives to the service of God and to the church. The outcome of the meeting was a great season of refreshing from the presence of the Lord.—T. W. Young, Corinth.

On Sunday, November 8, the annual revival services closed at the Blue Mountain Baptist Church. Dr. T. W. Young, of Corinth, did the preaching. How fortunate those Corinth people are to have such a man as their pastor! He is one of the sanest preachers I have ever known, and every message has a satisfying power about it which is most unusual. Every boarding student in Blue Mountain College who was not already a member of the church made a public profession of faith, and all of these girls and a number of other young people were baptized at the prayer meeting service on Wednesday after the close of the meeting. The church and the community were inspired and strengthened, and we were fortunate indeed to have Doctor Young with us.—Lawrence T. Lowrey, President.

The report of the Baptist Hospital in Memphis says:

"We do one-half as much charity as the entire city does through the community Funds, almost as much as the State Convention of Tennessee gives to education, missions, orphanages and hospitals, more than the State of Mississippi gives to the Co-Operative Fund for all these causes, and almost twice as much as the State of Arkansas.

"We are one of the largest charity hospitals in the United States, without endowment or taxation, or Community Chest support.

"There is not a single outstanding note to bank, firm or individual. We owe only our bonds and current accounts. We pay most of our bills and pay rolls weekly, and discount all we buy. Our books are audited each month, and all employees who handle money are under bond.

"Four years ago we opened our annex. Time has shown the wisdom of the executive committee in urging the erection of this building. Not only has it given us the most complete service of any hospital in the United States, but has been immensely profitable in a financial way. Our report shows that four years ago we owed \$578,000.00. Today our total indebtedness for everything is \$305,182.12. In four years we reduced our debts \$273,000.00 and gave to charity \$930,000.00.



## Convention Sermon

### "GOD HATH SPOKEN TO US"

Hebrews 1:1-2

(Annual Convention Sermon preached before The Mississippi Baptist State Convention at Columbus, Mississippi, November 17, 1931, by Dr. W. A. Sullivan, Natchez, Mississippi.)

The subject and text for this occasion are taken from the first two verses of the letter to the Hebrews: "God hath spoken to us." One can conceive of no statement made about anything at all which should more quickly arrest attention. If God hath spoken to us, then surely life has meaning; the deepest questions of the heart may be correctly answered; the mind may reach finality and peace; and we are not like ships without chart or compass lost at sea.

Science has spoken. Wonderful are the things which she has said. Yet, in the presence of the deep mysteries of life, science is dumb. Philosophy, too, has spoken. But she has no final, satisfying word. Plato, perhaps the greatest philosopher of them all, lost himself in a blind alley and said at last, "We wait for a god, or a god-inspired man to show us the way." Pagan religions have had their prophets—Confucius, Buddha, Mohammed and others. But when we listen to them, about all we hear is a medley of contradictions—confusion worse confounded—which is perhaps more bitter mockery than the dead silence of no voice at all. Humanism speaks, but what she says is a mere guess. To the heart that comes seeking for bread she can offer only a stone.

God hath spoken. Our text says "God hath spoken to us." This is not the language of science with its test tubes, its wave lengths, its metric systems, its quantum equations, its changing theories, and its abstruse formulae. Neither is it the language of a cold philosophy with its causes and effects, its science of things divine and human, and its absolute indifference to things real and ideal. Nor is it the language of dogmatic theology with its ecclesiastical bias, its credal prejudices, its legal conceptions, and its etymological accidents. Rather than any of these, our text is the sure, satisfying, sufficient testimony of a personal experience with God in Christ. It is the dictum of the heart that speaks what it knows and testifies what it has seen (Jno. 3:11), that knows whom it has trusted (2 Tim. 1:12), into which "God hath shined to give the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6).

Now they who thus know the voice of God as a fact of personal experience may hear Him speak everywhere. To them He speaks in Creation. Mountain and plain, ocean and river, the stars in the courses proclaim the majesty of God. The verdure of springtime, the grey skies of wintry days, the rainbow in the cloud, the rosy dawn of early morning, the golden halo of sunset at even-tide, with eloquent silence, show forth the beauty of the Lord God Almighty. "The heavens declare the glory of God; the firmament showeth His handiwork." (Psalms 19:1).

God hath spoken in history. History is His story. The record of the rise, the progress, the destiny of nations becomes the wonders of the fulfilment of prophecy. From the shifting sands of Egypt where once flourished the mighty cities of Thebes and Memphis (Ezek. 28:1ff); from the salty marshes of Mesopotamia where the Arabian pitches his tent, where wild beasts lie, where owls hoot and satyrs cry (Isa. 13:19-22), where mighty Babylon stood, proud, defiant, wicked; from the buried ruins of what was Nineveh (Nahum 1ff), the ancient capitol of Assyria, impregnable, cruel, insolent; from the depths of the blue Mediterranean where, with her amusements, her wealth, her commerce, ancient Tyre became the Metropolis of her day (Ezek. 26-27); from the wailing

wall of the city of David, Solomon, and Isaiah, Jerusalem—Jerusalem "trodden down by the nations till the times of the Gentiles be fulfilled" (Lk. 21:24)—God speaks. To our own modern world, even now, with its leagues and conferences (with its pacts and international conversations, God is speaking. Wars and rumors of wars continue; nation still rises against nation; and kingdom against kingdom; famines, pestilence, and earthquake afflict the world (Matt. 24:6-7). Everywhere there "is distress of nations, with perplexity, men's hearts failing them for fear, and looking after those things which are coming upon the earth" (Lk. 21:25-26). Yet, blessed be God! "Through the ages one unceasing purpose runs," and the kingdom of this world shall become "the kingdom of our Lord, and of His Christ" (Rev. 11:15).

God speaks in His Providences. Often it is difficult to hear His voice, to discern His purpose. Standing in the midst of life with its shattered plans, blasted hopes, wrecked homes, broken hearts, one sometimes feels that perhaps the best description of this sphere of existence is "A vale of tears," or the "Valley of the shadow of death." And yet, while "in every life some rain must fall," although "Some days must be dark and dreary," there are some here tonight who have lived long enough to know as a blessed fact of experience that "All things work together for good to them that love the Lord, even to them who are the called according to His purpose" (Rom. 8:28).

Once on an autumn night I sat with a dear friend out under the open sky. With quivering voice he recounted the sorrows and disasters which that year had come into his life like a devastating flood. I shall not soon forget how he looked though tears up into heaven as if he saw the face of his heavenly Father and said: "But I thank Him for permitting all the pain and all the grief. I am a better man and closer to Him than I have been before." On a recent Sunday morning after the sermon, one of the best known men in this state, and one of the finest, came by and said with trembling voice "God speaks to us in sorrow." His pastor knew where his thoughts were, and what he meant.

"The ills we see—

The mystery of sorrow deep and long,  
The dark enigmas of permitted wrong,  
Have all one key—

This strange, sad world is but our  
Father's school,

All chance and change His love shall  
surely over-rule."

But while God has spoken in Creation, in history, by His Providences, "at sundry times, and in divers manners," His final, clear, satisfying word of authority has been spoken to us by His Son. "The only begotten Son who is in the bosom of the Father, he hath declared Him" (Jno. 1:18). If so, what has He said?

Among other things, and most important of all, He hath spoken to us of Himself. In Athens, full of idols, Paul found an altar "To The Unknown God." That's the stone to which the wisdom of the world points the human mind in its quest for God (Acts 17:15-23). Philip articulated the cry of humanity's heart when he said, "Lord show us the Father, and it sufficeth us" (Jno. 14:8). Jesus answered that cry for evermore when He replied to Philip, "He that hath seen me hath seen the Father" (Jno. 14:9). The authority of His word was historically and eternally established and confirmed when "He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

As Dr. A. T. Robertson said in a recent address before the Southern Baptist Theological Seminary: "Only in Jesus Christ do we see God and understand Him." At the gate of the Gar-

den of Eden, we see Him place "a flaming sword that turned every way, to keep the way to the tree of life" (Gen. 3:24); in Jesus Christ, we see Him place Himself on a cross to "taste of death for every man" (Heb. 2:9) that He might reconcile the world unto Himself (2 Cor. 5:19). In the Law and the Prophets, before the veil that hides the face Moses is taken away (2 Cor. 3:13-15), He often appears a God of wrath, of anger, of war, in Jesus Christ crucified (1 Cor. 2:2), "Yea rather, that is risen again" (Rob. 8:34), when He begins at "Moses, and all the prophets" (Lk. 24:27), open to us the scriptures (Lk. 24:32), at the same time opening our understanding that we may understand (Lk. 24:45), "we see and understand Him" as a God of righteous love (Jno. 3:16), of abounding grace (Rom. 5:20), of everlasting peace (Heb. 13:20), and "Father of all them that believe" (Rom. 4:11).

God hath spoken to us about Immortality. "If a man die, shall he live again?" (Job 14:14) is one of the oldest, and perhaps one of the most oft recurring questions, arising in the human mind and heart. Stand by the open grave waiting to embrace its "cold, dead form" and ask the philosophy of all the ages that question. The only answer is a dumb silence as still as death. Ask physical science. Her answer has no more assurance than an uncertain probability qualified by a vague perhaps. Ask God. He answers, speaking in His Son, not with a theoretical probability, but with the voice of authority enforced by historical demonstration. On the morning of the third day, He arose to die no more. He said to John on the Isle of Patmos, "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of Hades and death" (Rev. 1:18). We have His promise: "Because I live, ye shall live also" (Jno. 14:19).

Therefore when we stand beside the open grave waiting to receive into its cold embrace the still, lifeless body of our beloved dead, our thoughts turn to another open grave robbed of its victory forever (Matt. 27:6). We look up to heaven where Jesus is (Acts 7:55) — even Jesus of Nazareth—and see in Him the earnest of a corporeal, perpetual, crowned, glorified humanity (Heb. 2:9). And when at last we come to the end of our own earthly pilgrimage, and stand at the brink of the strange, mighty deep across which lies the great unknown Beyond, we will not be afraid. Rather we shall sing as we never sang before:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning at the bar,  
When I put out to sea.  
"For tho' from out this Bourne of Time  
and Place  
The Flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar."

God hath spoken of Redemption, Salvation, The Way of Life. Announcing the birth of the Son, the angel said, "Thou shalt call His name Jesus, for it is He who shall save His people from their sins" (Matt. 1:21). As He taught His disciples, Jesus announced: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). To inquiring Nicodemus He replied: "Ye must be born again" (Jno. 3:7). Again: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but Have eternal life" (Jno. 3:14-15). To the waiting multitudes at the pool of Bethesda, He proclaimed: "Verily, verily, I say unto you, he that heareth my words, and believeth Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). To Thomas on the night of the betrayal, He declared: "I am the way, the truth, and the life. No man cometh unto the Father but by me" (Jno. 14:16). To the wondering, rejoicing disciples after His resurrection, He exclaimed: "It behoved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in

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## Housetop and Inner Chamber

E. O. Cottrell becomes pastor of a newly organized church at Hopkinsville, Ky., with 32 members.

It is said that there has been no decrease in the circulation of the Bible during this period of depression.

G. W. Andrews recently celebrated his seventieth birthday. He has for 27 years been Sunday School Secretary for Georgia Baptists.

Dr. R. B. Gunter reached nearly all the churches in Panola county last week when he spoke one night at Sardis and one at Batesville.

In four years Dr. R. G. Lee has baptized 500 people at Bellevue Church, Memphis. These have all come at the regular church services.

We are sorry to hear that Dr. J. W. Lee, of Batesville, has been laid off from work for two or three weeks with a case of "shingles."

First Church, Ada, Oklahoma, baptized 340 last year, the largest number baptized in any church in the South. C. C. Morris is pastor.

A man in Knoxville, Tenn., was reported as "almost speechless" when he came home and found his wife talking after two years of silence.

Bellevue Church, Memphis, Dr. R. G. Lee, pastor, reports for the past year 620 additions, of whom 186 came on profession of faith. Total contributions for the year were \$84,014.

Atlanta Baptists are entertaining the State Convention of Georgia this year. They invite such pastors as do not feel able to bear the expense of a hotel to come and be entertained in their homes.

Dr. W. T. Lowrey and Dr. Carter Helm Jones are to be the speakers on Founders' Day at the Louisville Seminary in January. Dr. Lowrey will speak on E. Y. Mullins, who was a room-mate and class-mate while in the Seminary.

Thirty-three years without a deficit is the remarkable record established by the Missouri Baptist Orphans' Home under the leadership of Mrs. A. H. Eilers, president. The home is caring for something over 200 children.—Ex.

The church at Perkinson, Stone county, has called J. N. Miller as pastor and it is understood he will begin work with them Jan. 1. He was pastor at Wiggins for several years before going to Louisiana. We shall be glad to have him back in Mississippi.

We were delighted to have a visit from Dr. J. D. Freeman last week as he returned from assisting his former room-mate at the Seminary, O. P. Estes, in a good meeting at Bogalusa, La. There were ninety additions to the church, of whom 54 came for baptism.

The Executive Committee of the Southern Baptist Convention reports receipts for October of \$87,374.09. Gifts from the States begin with Virginia as the largest giver; then Kentucky, North Carolina, Tennessee, Missouri, Georgia, South Carolina, Florida, Mississippi, etc.

Sir Bernard Pares, professor of Slavonic at London University, states that there are about two million Baptists in Russia. While not politically aggressive, they are of a fine character, such as will play a great part in the Russia of the future.—Ex.

In Alabama the subscription cards for the Every-Member Canvass have on them the question, "Do you wish three cents a week of your subscription to be used for sending you the Alabama Baptist?" It is probable that in this way the subscription list will be greatly increased and the people wisely led.

The Relief and Annuity Board, Dallas, Texas, calls attention of laymen to the Service Annuity Plan of The Southern Baptist Convention which should be adopted by the churches in their budgets this Fall. Write to the Board for information concerning it.

For the past six months, from May to October inclusive, the Foreign Mission Board received a total of \$220,091.79, which was more than twenty thousand short of the same time a year before. Gifts from Mississippi amounted to \$9,015.40, which was four thousand short of the same period the year before.

"There is one fatality for every 118 motor cars in Britain to one for every 1,120 cars in the United States, due to open public houses."—Toronto Globe. In other words, in a country where they have legalized intoxicants there are more than nine times as many automobile accidents as in dry America! And a Canadian newspaper told this truth!—Baptist & Reflector.

His Nudity, Mahatma Gandhi, attended a reception given by the King and Queen in Buckingham Palace, London, last week. It was a pretty good picture of the inequalities of India when he was presented in loin cloth and shawl beside Indian princes bedecked in resplendent jewelry. If he can induce these pudgy potentates to divide their wealth with the poor of India there will be hope for his country.

We have pleasure in announcing that a new Baptist church has come into our midst. It is the Lynn Creek Baptist Church, located near Brooksville. It was our pleasure to organize the church and to baptize six young people into its fellowship. The church is just a little one, but in a territory where it can be as a light in darkness, for there are many in the community who never attend religious services anywhere. It is also our privilege to be the pastor of this promising little church. It is our hope to lead each member to be a tither. —C. O. Estes.

The determination of Japan to make trouble in China deserves the condemnation of the whole world. It is evident that Japanese intend to take advantage of the impotence of China at this time when the whole country is distressed by civil war, harassed by floods and being destroyed by famine. No attention has been paid apparently to the opinion of the Council of the League of Nations, or to the Peace Pacts which have been signed by many nations. But God is in heaven, and will have the last word to say among the nations.

The Western Recorder publishes a series of resolutions which are to be presented to the General Association meeting this month. These resolutions provide for a social service commission to report on many subjects enumerated; among which temperance and prohibition do not appear. It is stated that this commission takes the place of the committee previously reporting on Temperance and Public Morals. We do not understand; but it looks like somebody is preparing for a scrap. But that is no new thing in Kentucky.

Pastor L. T. Grantham recently closed a meeting at Burnside which ran for a full month. He preached only at night, using the book of Revelation from first to last. There were eight additions to the church and a great moral and spiritual victory. The house was full at every service, people coming from all over the country. During his pastorate here he has had to fight for righteousness, and this meeting brought the victory to efforts of the past. Six months ago the Cause was greatly helped in a meeting in which Brother W. W. Kyzar, of Philadelphia, brought faithful messages which toned up faith and morals.

The Second Southwide B. Y. P. U. Conference will be held in Atlanta, Ga., Jan. 12-14.

The church at Wiggins recently recalled Pastor Richard Campbell. They have the custom of calling annually.

Singer D. Curtis Hall attended the North Carolina Baptist Convention and visited his people at Charlotte and Mt. Holly.

First Church at Brookhaven while under the necessity of reducing its budget, including salaries, still gives forty per cent to the cooperative program. This means a contribution of \$5,000.

Dr. Harry Leland Martin spoke four times Sunday in the interest of the Education Campaign, twice at Wiggins, once at Big Level and once at Perkinson.

When the eminent Japanese Christian, Kagawa, was asked in New York what American Christians could do to help the Christian movement in Japan, he said, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan."

It is said that Dr. A. J. Holt travels to and from his preaching appointments in an airplane. Well, the first person who ever traveled in this manner was a preacher, and Elijah is commonly thought of as an old man. And the first person who traveled in a submarine, Jonah, was another preacher—Jonah landed in Ninevah and Elijah in glory.

We are wondering what the brethren say "I am wondering." Better get the dictionary and see what that word means. According to the one nearest at hand to wonder is to be struck with surprise. Certainly the brethren who use this word show no special shock of surprise. Preachers are a good deal like other folks they take up a fad in speech though it may twist all the meaning out of a word.

Some of us preachers still need to learn that it is not by might, nor by power, but by the Spirit of God we are to do our work. Of Jesus, it was said, "He shall not strive nor cry nor lift up his voice to be heard in the streets." If the gospel is preached in the Holy Spirit sent down from heaven, we won't have to yell and split our throats and rattle the pulpit. If your hand-saw is in good working order you won't have to bite your tongue to make the saw cut.

Missouri brethren are protesting against efforts of the boards in other states seeking secretaries in their state. Well now, brethren, come to think of it you didn't raise these brethren, but went over into other states to get them. Dr. A. J. Barton who went from Missouri to the Home Board was borrowed from Louisiana. Dr. Lawrence and Dr. Godbold are Mississippians. Now the Missouri brethren are worried for fear the Sunday School Board in Nashville may take Dr. Godbold away from them.

Home Coming Day was observed at Mississippi College last Saturday. Prof. Chester Swor was in charge of the program at the chapel, beginning at 10:30 A.M. Prof. Mackey and the Mississippi College Band gave a recital of impressive music for half an hour. They were in the uniform of the Mississippi National Guard. They have been highly commended as a unit of this military organization. The college Glee Club, under the direction of Mr. Frank Slater, entertained the audience for half an hour. Hillman Glee Club, under the same director, sang beautifully. Prof. Swor then introduced the three speakers, Miss Hailey, representing Hillman College; Mr. James Sullivan, representing the student body of Mississippi College; and Dr. A. J. Aven, speaking of the college ideals for a century. The "Fall orators" of the college were introduced by Mr. Cox, who is a senior. These were Mr. W. O. Vaught, for the Hermenians, and Mr. Triplett, for the Phelomatheans. Dinner was served to all the guests at the college dining hall, and the football game of the afternoon brought the day to a close with a victory for Mississippi College over Southwestern, of Louisiana.



# Editorials

## GOLD AND SILVER BECOME CARNIVEROUS

For the benefit of any little folks who may read this it may be necessary to say that this last word "carniverous" means "flesheating." Beasts like the lion eat meat and so are called carniverous. Sometimes wild beasts of this sort are tamed and we think them quite gentle. But every now and then we hear of one of these beasts, which are supposed to be tamed, breaking away and attacking a man who has been taking care of them a long time.

James who writes one of the epistles of the New Testament speaks (5:3) of Gold and Silver becoming carneverous, that is breaking all bonds and bounds and attacking the owner. He says they "shall eat your flesh as fire." He likens this savagery of gold and silver rather to a fire that breaks out in uncontrolled fury, attacking and destroying the very flesh of the man or woman who has thought he owned and controlled this wealth.

Here is the connection in which it occurs: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter."

James did not write to stir up trouble between rich and poor. He had no desire to set class against class. Neither have we in calling attention to his words. He would save the rich from the peril they are in and from the destruction that awaits them if they make the wrong use of their wealth. He would save them by correcting this mistake before it is too late.

Many people who do not count themselves rich today are in better financial condition than those about whom James wrote. And their peril is great and imminent. It is none the less serious because it is not realized; nay rather the more serious. Jesus taught that the possession of wealth was dangerous. Not many people today seem to be conscious of the danger.

The peril that Jesus spoke of especially was the peril to their souls, the danger of being lost. But that is not the peril James is here speaking of. This is the danger of calamity and misery which will be visited upon those who make wrong use of money or get it by wrong methods.

The judgment of God does not always wait the final day of judgment. The wrong use of money, or the failure to put it to good use brings the day of retribution here when it becomes the object of attack by revolutionary minds, the overthrow of capitalistic systems, the subjecting of those who have been delicately nurtured, to hardships to which they are not accustomed and for which they are unprepared. Such has happened in our own land. More than this has happened in other lands, as in Russia and France.

We are today in perilous times. There are clouds on the horizon. The future is far from certain or settled. Men are digging at the foundations of social and industrial systems. Changes are certain. It behooves every man who is entrusted with wealth today, or with any share of this world's goods to see that he does good with it.

More than one institution established for carrying on the work of the kingdom of God is in danger of extinction. The man who does not hear the call of God today and come to the rescue of these institutions, may congratulate himself for the moment that he is making for himself a comfortable berth, but he is sure to find that the most of his silver and gold will witness against him, and that they will eat his flesh as fire. Mortgages on the institutions which are serving God are the red flare of a flame which threatens people who withhold the money. And some who congratulate themselves that they have fortified

themselves against trouble by what they have accumulated will find that their savings will be their destruction.

## TAXES AND THE TITHE

Jesus said, "Render therefore to Caesar the things that are Caesar's and unto God the things that are God's." What was Caesar's was what they paid in taxes. What was God's was what they paid in the tithe. They had been plainly taught that "the tenth is the Lord's." And they gave to God what belonged to God only when they gave him a tenth of their incomes.

It is strange that this passage of scripture has been made to do duty only in teaching one doctrine, namely, the separation of Church and State. Now, the separation of these two institutions is a very necessary matter, but it is exceedingly doubtful if the Lord had any such thing remotely in his thoughts when he said, "Render to Caesar the things that are Caesar's, and to God the things are God's." It might with more justice be contended that he joined the two duties together as twin obligations on everybody, and certainly on every Christian.

The Pharisees were concerned about only one thing; how they might get Jesus into trouble. He walked straight into their net and walked away with it. He was not afraid to teach them good citizenship, even when that involved paying taxes to an alien ruler, from whom they heartily wished to be freed. He tells them to pay their taxes to the Roman government, for it was the only civil government they had; and the maintenance of civil government is a necessity. And it cannot be maintained without the support of taxes. Good citizenship necessitates the paying of taxes.

But just as the support of civil government is a necessity; so also the recognition of religious government, and the support of religion is a necessity. It is a necessity even to the preservation of civil government. It is a necessity to the orderly processes of society. It is a necessity to the welfare of any community. If a man ought to pay for the protection which he gets from civil government, paying for it by taxes; so he ought to pay for the maintenance of religion, which is the recognition of the control of God in our daily lives. Civil government cannot be maintained without the payment of taxes. And religion cannot be maintained without financial support.

It is as much a duty to support religious institutions as it is to support the State. Jesus put them side by side. No man can excuse himself from the support of religion on the ground that his taxes are heavy. Religion is a necessity and its support is as obligatory upon us as the payment of taxes. All of us get the benefit of it for without it all business would be severely limited and our best safeguards would be removed. When Jesus said "Render to God the things which are God's," he was speaking to people who knew that the tenth was the Lord's. They had not asked him about the support of religious institutions. They asked only about paying taxes to Caesar, but he was unwilling to let slip the opportunity to lay anew upon them the obligation to give to God. Pay your taxes, and don't neglect your tithe.

Secretary Mellon says that already the World War has cost the taxpayers in the United States fifty billions of dollars; and Ex-President Coolidge estimates that eventually the cost will reach one hundred billion. Some one has said if you throw away a dollar a minute this would take longer than history yet records.

Can the world go on wasting five billion dollars a year on armaments and ever come to financial prosperity?

The Service Annuity Plan of The Southern Baptist Convention provides against want when participating ministers are disabled or old and for their widows. Laymen should take the lead in its adoption by their churches this Fall. Write to the Relief and Annuity Board, Dallas, Texas, for information concerning its adoption.

## BAPTIST BIBLE INSTITUTE

Our people ought to know, are entitled to know, the facts about the Baptist Bible Institute, as about every department of our work. We hope you read the brief article in last week's paper from President Hamilton about the serious situation, and his appeal for special help in January.

He made it plain that the Institute is not receiving enough to meet the bonded indebtedness which becomes due the first day of February. We cannot think that the Lord and his people will allow this school which has been and is one of the greatest Missionary agencies Southern Baptists ever had to fail in its work. And yet the trustees are face to face with just such a possibility.

The appeal is made first of all that you will definitely pray for deliverance. Everybody can do this. One man said to the editor when he was sick with pneumonia nearly two years ago, "I had heard that the prayers of the righteous avail much. I thought maybe He would hear a sinner too; so I prayed earnestly for your recovery." Will you join in this prayer that the Lord will bring a day of deliverance and victory to the Institute. "He is able to do exceeding abundantly above what we ask or think."

The trustees have no assurance of favor as yet from the bondholders or the banks. But Baptists of the South who planted this institution have money enough to save it. It is worth more to the world than any investment in material things. Here is a good opportunity to lay up treasure in heaven.

All who are interested should write to Dr. W. W. Hamilton, 1220 Washington Ave., New Orleans, La.

For the first two weeks in November the practical activities department in the Baptist Bible Institute reported 73 conversions, 186 sermons and addresses, 1277 people attending services, 132 people dealt with, 2976 gospels, tracts and Testaments distributed.

Of late there have been occasions for differences of opinion among Mississippi Baptists; and of course there has been a disposition to express those differences. Some people have felt slightly uneasy for fear the peace of the brotherhood should be disturbed or danger should face some of our work. We do not know anything more necessary to good understanding, or to the welfare of our work than freedom to express our honest convictions. We do not know anything that would choke to death our work more surely than to prevent the free expression of opinions. It must of course be understood that these opinions be expressed in proper Christian spirit and in the interest of the Kingdom of God. But we do not often have a good rain without some electrical disturbance.

We have read with unusual interest "A. C. Dixon, a Romance of Preaching," by Helen C. A. Dixon, and published by G. P. Putnam's Sons of New York and London. We were glad it is not a small book, for the biography of C. A. Dixon deserves to be well told and widely read. It is certainly well told. The method of treatment and the languages employed indicate an artist's hand. Mrs. Helen Dixon shows the greatest sympathy not only with the man personally, but with his ideas, ideals, doctrines and methods. For this reason the book is worthy of the subject. Dr. Dixon's life touched almost every land, was involved in important national and international eras and effected men over a wide area helpfully. He was born in North Carolina shortly before the Civil War of vigorous Baptist stock, grew up in conditions which made strong moral fibre, was pastor of churches in Asheville, Baltimore, Boston, Chicago and London which are known around the world. It is a good tonic to follow the story of his life and sympathize with his victims as he battled for truth and righteousness everywhere and always. This biography will instruct and hearten many a preacher and other Christians today. He lived seventy glorious years.

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# CASH CAMPAIGN CONTINUES

While The Record goes to press too early to admit of any complete report from the Christian Education Cash Campaign, the Secretary's office informs us that the returns already indicate a widespread interest in all sections of the State in the appeal being made by the Education Commission for \$60,000.

In many instances, it is found that churches have felt it necessary, for local reasons, to defer the putting on of the Campaign, but there is reason to believe that a large number of these will make substantial offerings.

Unfortunately a great many of our people here and there have confused this Cash Campaign for Christian Education with the Southwide Every-Member Canvass for pledges to take care of all our work during the coming year. There is really no conflict between the two as the Every-Member Canvass, to be put on November 29th to December 6th, does not ask for any cash contribution at present, but only for pledges for next year's work.

The Education Cash Campaign, on the contrary (as has been so constantly emphasized), is for funds which are needed before December 1, 1931, to pay off the bonds and other obligations, with accrued interest, incurred by the State Baptist Convention for our denominational schools. It is not alone the welfare of our schools which is at stake; our very name, our sacred honor as a denomination, our credit and standing in the eyes of the world,—all are involved in the meeting of these sacred and binding obligations. Mississippi Baptists have never defaulted even for one day in the meeting of their denominational obligations. We must not do so now. Our Master's cause and the honor of his holy Name must not be brought into disrepute.

The reports show that in some churches the Campaign effort is being confined to the Sunday schools, but we cannot too strongly insist that the Sunday schools will be unable to raise this sum of money without many larger gifts. In every communication sent out concerning the Campaign Dr. Martin has urged that its success will depend largely on a vigorous personal effort being made in each church to secure contributions from larger givers and from those outside the Sunday school. No church should feel that it has really "put on" the Campaign, until such a personal canvass has been made.

Of course, the Cash Campaign is to continue through November and it is hoped that the churches which have service only once a month will take up this matter and make generous offerings on the regular preaching day.

## THERE ARE SIXTEEN BAPTIST BOOK STORES IN SIXTEEN SOUTHERN STATES

The store in Mississippi was fifth in total sales for the year, fifth in the net profits for year, eighth in operating expenses for year. Our state ranks ninth in total membership of Baptists in the states in which the stores are located. Jackson ranks twelfth in size of cities in which the different stores are located.

Thousands of aged ministers would be glad now if they had had opportunity to participate in the Service Annuity Plan. Laymen should see that the churches provide for its benefits to their pastors in this year's budgets. Information given upon request by The Relief and Annuity Board, Dallas, Texas.

Rev. B. P. Coleman writes from Ackerman that a year ago he gave up his church work on account of sickness. This gave him much distress. For two months he was not out of the house, for five months on crutches. He is now able to walk unaided, but is far from well. While home-sick for the people back at Hohenlinden, he has found great kindness among those at Ackerman. He greatly enjoys the articles from brethren Hall and Breland in The Record, which he thinks the best paper in the world. He would be glad to hear from his old friends, whose prayers he also asks that he may return to his loved work.

# NO TIME FOR CRITICISM

(By J. A. Lee)

I have been much interested of late in the all-important and much-discussed subject of "depression," and it does not require the help of a philosopher, sage nor accountant to see that we are really in the grip of a great depression. However, so far as I know, neither the philosopher, sage nor accountant has been able to determine why.

Now before entering into the matter indicated at the head of this article, you will allow me to say, or make the following suggestion: —As I see it, we, in a mad rush for money, have lost sight of God and the simple laws of living and have gone wild on the matter of making money and pleasure seeking and have forgotten the simple fact of economical living. But I hear some one of my readers saying "Lookout, Lee, you are condemning yourself, for you are doing the very thing you said there was no time for." Yes, so I am. However, we are so fearfully and critically made it is just as natural for us to criticize as it is for us to breathe.

Now, back to the subject. And why do I say this is no time for criticism? Just this: I have read several articles in The Record lately offering, or suggesting reasons for the depression in many matters from a religious standpoint; and while most of the articles have been readable, and provoking thought, they have also been squinting in construction, looking two ways, and capable of two interpretations and when rightly interpreted they become scathing criticisms as to the matter and manner in which some of the money intended for missions have, or might have been used by our religious schools for Christian Education.

Now, to my way of thinking, the articles referred to have already been and will be very much against the campaign that is now on, the purpose of which is to take care of some of the outstanding bonds soon to become due and must be met. I admit that it is not best to borrow money, or to float bonds to carry on our religious work. However, it has been done, and our denomination is responsible for it and it now becomes our duty to meet this indebtedness and put these bonds behind us and in doing so let us also be exceedingly careful in the future in making bonds and borrowing money to take care of the Lord's work; and just as quickly as possible let us get on the pay-as-you-go plan and stay out of debt.

Brethren, this, to my way of thinking, is no time for criticism, but the time for prayer and work. And may the Lord bless us and show us the way out.

For the first time in twenty-seven years, the Editor is compelled this year to miss the meeting of the State Convention. A few days before the time of meeting his daughter underwent a severe operation. And while, as we go to press, and as the Convention assembles, she is doing well, our duty is to be near her. We shall greatly miss the fellowship of the brethren, but pray the fullness of the Father's blessing upon them.

Bogalusa, La.: We closed our two weeks of special services Sunday, Nov. 8. Our preacher was Dr. John D. Freeman, Editor of The Baptist and Reflector, Nashville, Tennessee. Our song leader was Gayle Holcomb, Oxford, Miss. We could not ask more of either of these splendid gentlemen, except a longer stay with us. The Lord greatly blessed their efforts and aurs, giving us 90 additions to the church, 54 by baptism and 36 by letter. Many other blessings were received as is always true in a real revival of Old Time Religion. The church is most pleased with the leadership of each and commends them very heartily to their great task and your need for such services. It would be hard to find men more earnest and usable. Cordially,

—O. P. Estes, Pastor.

Brother W. H. Patton of Shubuta, died Saturday, November the fourteenth. In his going Mississippi Baptists have lost a great soul, and every good cause a worthy advocate. He had reached the good age of 84. Brother Patton was for many years a member of the board of trus-

tees of Mississippi College, and for more still, a member of the board of trustees of the Mississippi Baptist Orphanage. He was for half a century and more perhaps the leading merchant in his town, and the leading member of his church. He was loved and held in high esteem by all with whom he had worked in business and in religious life. He usually attended the Baptist State Conventions and so was well known by his brethren over the State. Prohibition never had a more loyal advocate than he was. He was among the first to espouse the cause of temperance, was all his life an enemy of the liquor business and kept up the fight as long as he lived. He was also one of the best friends the Orphanage ever had. He finished his course, he kept the faith, he fought a good fight and his reward is secure and great.

—BR—

## SUNDAY SCHOOL ATTENDANCE NOV. 15

Jackson, First Church.....	803
Jackson, Calvary Church.....	931
Jackson, Griffith Memorial Church.....	374
Jackson, Davis Memorial Church.....	395
Jackson, Parkway Church.....	204
Jackson, Northside Church.....	73
Jackson, East Jackson Church.....	61
Meridian, First Church.....	697
Columbus, First Church.....	843
Laurel, First Church.....	540
Laurel, West Laurel Church.....	354
Laurel, Second Avenue Church.....	286
Laurel, Wausau Church.....	59

## B.Y.P.U. Attendance November 15

Columbus, First Church.....	258
Jackson, Griffith Memorial Church.....	133

—BR—

## WHY NOT BOOST PRAYER MEETING?

I notice in The Record, that many churches over the State send in their Sunday School Report and that is fine, but I am wondering if it would be in place to say something about our prayer meetings.

We can very easily go to Sunday school on Sundays when there is nothing else to do, but when we work hard all day Wednesday and when night comes, do we go to church and worship?

I believe the mid-week prayer service is the spiritual dynamo of the church. I think you can measure the power of the church by the prayer meeting better than any other service. We really sacrifice when we go to the prayer meeting. Our church in Houston is not a large one in a town of about 2,000 population, but we had 132 in our prayer meeting last Wednesday night (Nov. 4). The week before we had 91 present. During the last 6 weeks we have had over 500 in our prayer meeting.

We are planning on 150 next Wednesday night. If you will plan your work for Wednesday night like you plan your Sunday school, you will have fine congregations. Suppose we boost our prayer meetings awhile.

Yours,  
—W. C. Stewart.

Houston, Miss.

—BR—

(Continued from page 8)

the societies or churches will observe that day. It is an inspiring thing to think of the volume of prayer that will go up from all over the world on that day.

With many thanks and prayers for His guidance in the direction of the work there,

Edith A. Allen.

—O—

The following is a resolution that was adopted by the women of Riverside Association in their annual W.M.U. meeting:

"Whereas, there seems to be a tendency forcing itself on our people through a subtle and powerful influence against the Eighteenth Amendment of the Constitution of U. S.

"Therefore, be it resolved, That we declare our intention and purpose not to support for President of the United States, senator, representative or any other officer of high and responsible position any candidate who is hostile or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate, no matter what party label he may wear."



Continued from page 2

His name among all the nations, beginning at Jerusalem" (Lk. 24:46-47). So in reply to the question "What must I do to be saved?" the answer is, and forever will be "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-31). "For," we may add, "There is none other name given under heaven among men whereby we must be saved" (Acts 4:12).

And so the Way of Life, the Way of Salvation, the Way to God is the way of faith. Not faith as an intellectual assent to a given proposition; not belief in the articles of some credal statement; not faith in What, but faith in Whom—faith in a Person, even in Jesus Christ. Faith which involves repentance, a change of any state of mind on account of which one will not trust Jesus of Nazareth only as a personal Savior. Yes, faith which is more than faith; more than devotion; more than fellowship. Faith which means the abandonment of self to God—utter abandonment until God in Christ becomes the very center of our being. This is The way of Life. God hath spoken it.

God hath spoken to us of His Plan for The Ages. Long ago in the land of Chaldea God made known to Abraham, saying, "In thee, and in thy seed, shall all the families of the earth be blessed" (Gen. 12:3). During the succeeding centuries that Promise, in one form or another, was repeated through the prophets until the fullness of time came when "God sent forth His Son" (Gal. 4:4). He proclaimed the strange, glad news: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). "The Son of Man," said He, "is come to seek and to save that which was lost" (Lk. 19:10). The Son of Man being lifted up would draw all kinds of men unto Himself (Jno. 12:32). It was an eternal, Divine necessity that Christ "should suffer and rise from the dead the third day, that repentance and remission of sins should be preached in His name among all the nations" (Lk. 24:46-47). After having "died for our sins, according to the scriptures," after having been buried and having risen again "the third day according to the scriptures" (1 Cor. 15:3) He said: "All authority hath been given to me in heaven, and on earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). On that last morning just before He ascended to the Father, "Henceforth expecting till all His enemies be made His foot-stool" (Heb. 10:13), with hands lifted up to bless, He gave His final, authoritative word about His Plan for this Age: "It is not for you to know the times and seasons which the Father hath placed in His own authority. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7-8).

My brethren, there is God's plan; our task. God's task; His program for us. Age long it is, and world wide. God hath spoken. Go ye. Evangelize! Evangelize the poor. Heal the broken-hearted. Proclaim freedom to them who are bound, and the upward look to the blind. Set at liberty them that are bruised. Publish the acceptable year of the Lord (Lk. 4:17-19) Evangelize! Evangelize!

"From Greenland's icy mountains,  
From India's coral strand;  
Where Africa's sunny fountains  
Roll down their golden sand;

"From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

"Waft, waft, ye winds, His story,  
And you, ye waters, roll,

Till like a sea of glory,  
It spreads from pole to pole:

"Till o'er our ransomed nature  
The lamb for sinners slain  
Redeemer, King, Creator,  
In bliss returns to reign."

"God hath spoken." "See that ye refuse not Him that speaketh" (Heb. 12:25). Let us "Give the more earnest heed to the things which we have heard, lest at any time we should drift by them" (Heb. 2:1). Neither social service, nor prevention of war, nor prohibition, nor politics, nor education, "nor any other creature" must separate us from our Lord's marching orders. I call you to witness: wherever churches or denominations have turned aside from their heaven-appointed task of Evangelism to place their major emphasis on anything else at all, they have become fit for nothing but to be cast out and trodden under the feet of men; their lights have gone out, and their candlesticks have been removed (Matt. 5:13-15); They have lost favor with men and power with God.

"God hath spoken to us," even to Mississippi Baptist. In these trying days of anxiety of confusion, of debt, depression, of materialism, of unbelief, let us hear Him. Let us harden not our hearts. Let us walk with Him. Let us walk before Him. Let us follow after Him. May we go with Him up to the solemn hour of Transfiguration. Indeed let us listen with bated breath while He talks with Moses and Elijah about "His death which He should accomplish at Jerusalem." But when the vision is gone, may we "see no man but Jesus only," and may we hear the voice of God again: "This is my beloved Son: hear ye Him" (Lk. 9:35). May we respond with an utter self-surrender which carries with it all selfishness, all pride of opinion, and every preferred interest of whatsoever kind. May we respond with Samuel, "Speak, Lord, thy servant heareth; With Isaiah, "Here am I; Lord, send me;" with Saul of Tarsus, "Lord, what wouldst thou have me to do?"

—BR—

## I KNOW WHAT YOU'RE TALKIN' ABOUT.

by

Rev. Warren L. Steeves, D.D. Waterloo, Iowa.

—O—

During an Evangelistic campaign where I was recently privileged to preach for two weeks, there was an old gentleman in the service, who seemed to greatly enjoy the more spiritual and definite messages of the gospel. He was not equipped with an over abundance of intellect and neither did he have a very analytical mind, but very frequently after the service in the afternoon when I was trying to present the sweeter things of the gospel, he would come up to the front after the service, and shake hands in a most fervent manner and say, "My brother, I jist know what you're talkin' about."

In other words the old gentleman had had a real definite Christian experience, he loved the Lord, loved His word, and he had that blessed part that even this lack of mental training and his inability to be a great success in the world could not take away from him.

I have frequently thought of him as an example of thousands of plain men and women, who make up the great body of the church. They may not be able to recite many poems, but they love the great hymns of the church. They would not be at home at an aristocratic literary society club meeting, but they are at home with God's people in the church. And how poor the worship and the services of our churches would be if it were not for these multitudes of plain men and women scattered through the country, and it would almost seem that the Baptist churches had more than their share of them, but this may be the cause for the success and the spiritual growth of our churches, that here, they have come and found a warm Christian fellowship.

—BR—

At Clinton on the second Sunday in November Mr. Frank Randall announced his surrender to the call to preach. He is a student in Mississippi College and highly spoken of.

## LIABILITY AND RELIABILITY

(By L. E. Hall, Hattiesburg, Miss.)

The faith element, which should find expression in all human affairs, seems to be dormant or dead. In matters religious, if we are to know people by their fruits, they seem to believe but very little what God's word teaches. One of the most positive commands in the Bible, to churches, is to withdraw from those who walk disorderly. I have had others helping me to try to find a single church that is making a determined effort to obey this. We see the evidences of this breaking down of faith in the numerous divorces, which are being asked for, and granted, by our courts.

But the thing that I want to write about now is the breaking of promises on the part of hundreds and thousands of people who seem to have no regard for the sacredness of a simple promise. If a man promises another to be at his office or at his home, and he fails to comply with it, without giving a reasonable excuse, or without a providential hindrance, he has lied. This is so common until someone has said, "Liability now means the ability to lie, and reliability means the ability to keep on at it." If I had a dollar for every promise that has been made to me, and broken, I would have plenty of money to pay my taxes, one more time. People who make these promises will tell you that they did not mean to tell a lie. I have known people to break their necks who did not intend to do it, but there were some funerals just the same. I have known a good mother to kill her baby. She gave it a dose of morphine when she intended to give it quinine. She was perfectly conscientious, but I had to conduct a burial service. No doubt but that there are thousands of people in perdition who did not intend to go there. But they are there. This habit of breaking promises is so general until it is being given to those who are to live after us. If it continues to grow worse for the next twenty years, as it has during the last quarter of a century, those who go from the world then, will leave behind them the example of a generation of liars. I am not joking about this. I hope that those who may read this article will accept it as an admonition. I do not wonder that the universal conscience of mankind is breaking down. The Lord help us to know and do His blessed will.

—BR—

## A CHALLENGE TO EVERY BAPTIST

—O—

Recently it was our pleasure to have speak to our church one of our missionaries, Brother V. L. David of Barcelona, Spain. His address was soul-stirring as he told how God had opened the way for him and his wife, our only Baptist missionaries to Spain. There are no Methodist or Presbyterian missionaries in all Spain. Now Spain has revolted and thrown off Roman Catholic bondage and Spain is wide open for our missionary work. But he broke our hearts as he told of the probability that his work would be crucified by the elimination of publication of the Baptist paper in Spain.

At the close of the service our church made a love offering to Brother David. After leaving the church we gave him the offering. He at once handed us a tithe of the offering, saying it was his practice to give a tithe back to any church that gave him an offering. Then he said, "This Ford car we are paying for by gifts and by what we can spare of our salary. We are using the car that we may cover the country and arouse our Baptist brethren to go forward with our missionary work." When Brother David goes back to Spain he will not need the car. He is trying to wear it out for Christ while in Southern Baptists' midst. Would we not say that he ought to keep the tithe and pay for the car? To him, as ought to be to you and me, the tithe is the Lord's and not ours; therefore, we have no right to spend it, but to place it into the treasury of a church of Jesus Christ. "Bring ye all the tithes into the storehouse..."

—C. O. Estes,

Pastor Brooksville.

—BR—

L. T. Mays resigns at Dickson, Tenn., becoming General Secretary of the Lord's Day Alliance with headquarters at Nashville.

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# Experiences in Tithing

## ON TITHING

Where I was pastor some years ago there lived a family consisting of the father, mother, and five children, all of whom were small. The husband was one of those unfortunate men who seem never to be able to get along. So the wife had the burden of family support largely resting upon her.

One day she said to me, "Well, I have definitely decided to be a tither." I, of course, congratulated her on her decision, but I am sure I wondered how she would work it out.

She had two cows, a yard full of chickens, and besides she took in plain sewing for the neighbors. So the price of every tenth pound of butter, of every tenth dozen of eggs, and a tenth of every dollar taken in for sewing, went into the church treasury. Soon out of her meager income she was one of the best givers in the church. Besides, she met the payments on the small cottage they had bought on credit.

However, she never dreamed for a moment that tithing was a panacea for all her difficulties. There had to be the strictest sort of economy. She believed—and rightly—that she was morally and religiously responsible for the nine-tenths, and that waste was a sin, as was also living beyond one's means. No luxuries, no extravagant spending for clothes for herself or her children, no effort to "keep up with Lizzie."

Yet she fed her family substantial food and comfortably clothed them. She was happy in her Christian life, for she had a "conscience void of offense toward God and toward men." She was honest and she knew it; she was industrious, uncomplainingly so; she was living out her own life, without foolishly trying to ape those about her.—J. N. McMillin.

## ANOTHER EXPERIENCE

Tithing has meant much to me for ten or eleven years. As a Christian and minister before that time I was not adequately informed and convinced and therefore missed blessings that might have been mine. In order that I may be understood, I will present some experiences and observations.

1. The motive.—We have practiced tithing because God says so. His Word is sufficient for our instruction and we should tithe with the high motive of obedience to God because we love him. Material and spiritual prosperity are promised to tithers and they come as a natural consequence. All material goods should be used as a means to an end, that is, to promote Christ's Kingdom upon earth.

2. The requirements.—Additional consecration is ordinarily needed for a person to turn loose the tithe. The whole lump must be made holy by releasing the tithe. Un-consecrated church members steal God's tithe. It is just as wrong to steal from God as it is to rob a bank. More faith is needed to pay God what we owe him. The person of little faith is afraid to trust God, is afraid God will not prosper him, is afraid he may starve to death, and his family suffer if he becomes liberal. He uses God's money on himself and family and the church suffers.

3. The results, positive and negative.—Material and spiritual prosperity are sure to come in many ways to tithers, however there are times when God for wise reasons, withdraws temporal goods to test our sincerity. Do we serve God for what we get out of such service or with the motive of love? What does God owe us? Tithing is not the only antidote to adversity. If we paid the tithe when we were prosperous, it is a test or trial to pay all in depression and adversity. Does Job serve God for naught?

4. Illustrations:—(1) In a certain town where the writer was pastor many of the Methodists were tithers. They brought to their treasurer tithes and offerings and built a magnificent house

of worship. The Baptists were hesitant in paying God what they owed. A great spiritual revival came immediately to the Methodists. There were a number of persons who joined the Baptist church as a by-product of Methodist financial honesty and effort. Some of the overflow came to the Baptists, but the Methodists got the real blessing and the honor.

(2) It is best to pay the tithe without delay. A few years ago the writer had some tithe money on hand. A long journey across the country in auto lay ahead of me. I kept back God's money for any emergency on the trip. We had car trouble almost all the way. We had to patronize all the garages in the towns passed through. Repairs cost much more than the amount of the tithe on hand. I was conscious that a mistake had been made. I had to repent and pay up later.

3. Many times material blessings come at once. The other day we paid \$2.00 amount of tithe on hand to the Lord's work. Immediately a consecrated lady gave two dresses to our little girls, worth easily \$4.00 each. Same afternoon a good brother gave us peanuts, lard, and ham worth \$2.00.

Most sincerely,

—H. C. Clark.

## ROOM FOR ALL

(By Warren L. Steeves, D.D., Waterloo, Iowa)

On a certain ocean liner, there were some millionaires from Fifth Avenue, New York, in the first class luxurious steamer. There were also some steerage passengers coming to the beautiful America to find a home and a refuge. By some first-class passengers and the steerage passengers, and a childless man and woman, who had accident, there was a communication between desired children all their lives and had been refused the blessing of children of their own, did the beautiful and Christian thing in thinking of the wants of others.

In a large family that were migrating from the old land to the new, there was a little girl that these wealthy people would like to have adopted into their home, and if not this one, then after careful thought, they concluded they would take any one of the children of the poor immigrants and adopt them as their very own child.

Their desire was communicated to the steerage passengers and much thought was given to the matter by the poor father and mother; and as they consulted upon the question, they realized many things that they had not thought of before. The mother said, "We certainly cannot give that little girl for adoption to anyone," and shyly suggested that it was because she looked like her father. Then they thought of the oldest son and the father declared that it would be impossible for them to let the oldest go because he was their first born. And the baby, God bless her, she is so lovely and happy that it would be a heart-breaking experience to be without her. And then the second child in the home; it would be impossible for them to let her go, for she had been sick since the day of her birth. With tear-stained faces, that father and mother, with great responsibilities, replied to the kind words of the wealthy people, that they found they would have to keep all of their children because it would break their hearts to let any of them go.

So often we hear words of pity extended to the mother who has her hands full, with her brood of a half dozen or more children, and our sympathy is extended to the plain man, who toils on day by day, to support his family. But the more we observe and know the world as it is, the more we are convinced that these are not the ones who need our sympathy, but the "poor" rich of the world who have no daily inspiration and comfort with which to urge them on in their tasks in life. We believe that we can understand, in the light of these truths, the words of Christ when he said, "Blessed are ye poor."

## I DID NOT COMPLY WITH HIS REQUEST

(By L. E. Hall)

Some years ago I met a brother in town who said to me, "I want you to write an article for The Baptist Record." I said, "What do you want me to write about?" He answered, "A daughter of one of the deacons of our church came to church last Sunday, and she did not have on hardly anything." I said to him, "How is it with the older lady members of the church? Do they 'adorn themselves in modest apparel'?" He replied, "Not like they ought to." I said, "It is worse than that, and you know it. I told him that the merchants of this town were using some of our dear old sisters to advertise their thin goods on every Sunday. I said, 'there are some of them who have one foot in the grave and the other one on a banana peeling, and yet they powder, and primp, and paint in order to keep up with the fashions. You know that this is true and yet you sit still, with your mouth shut while some of our older Christian women are trifling with the plain teaching of God's word on this subject. Now, you want me to write an article that will wound the heart of this poor girl who is simply trying to keep up with the fashions of a wicked world. I am not going to write anything about her, but I am going to give you 'hail columbia' the first opportunity I have." I did it, and I am glad I did.

What our young people now need, above all things else, is a better example from the older ones. A little more of the grace of God in the hearts and lives of parents and less of the pitch fork would be better for all concerned.

A lady said to her little girl, "Susie, why is it that you are not a good girl like little Sally Jones? She is so nice and sweet until everybody loves her." Susie said, "I tell you, Mama, Sally Jones' mother is a mighty good woman. She is so sweet and nice until everybody loves her, too." Do you see the point? Hurrah for Susie!

## O, THE DEPTHS

The attitude which some folks have toward the Bible has brought to my mind a statement I heard a Lyceum lecturer make several years ago while I was a student in Mississippi College. This lecturer said that he was or had been a minister of the Gospel and that he had quit the pastorate to deliver that lecture, which, said he, contained all the Bible truth he could have used in a life time of preaching.

PREPOSTEROUS! A man could as easily put all the water of the oceans in a half pint bottle as to put all the truth God has revealed in His Bible in one lecture or in a thousand lectures.

This also brings to mind the man or the woman, or the preacher who thinks that he or she has exhausted the Bible because he or she has studied the Bible one time or a hundred times. A man could as easily dry up all the rivers and fountains of earth in one or in a million draughts, as to appropriate all the truth, that God has revealed in His Book, in one study or in a million studies or readings of the Bible.

—Joe Canzoneri.

## MUSINGS OF A CHUMP

Why, no, I do not attend my church. I have not heard my pastor preach in a long time and it has been months since I heard a sermon. But I keep in touch with all that goes on at our church. Why don't I attend? Well, it is like this. You see, I like to hear all the news—know all that goes on—don't you know? Gossip! No, indeed, I do not; but I was talking to a friend on the phone one day and that hateful old Mrs. Blabb listened in and told Mrs. Talkalot and she told everybody else what she heard us saying and it made me so mad I vowed I would never go back to church as long as either of those old cats attended there. They still go and I stay away. But believe me, I know all that is going on and do all I can to keep a good deal going. You see, several others are as displeased as I am, but have not quit going and they tell me everything that happens. We keep up a good deal of excitement by our discussions, but it seems impossible to get things adjusted again. It is just too bad!

Yours truly,

—A. Chump.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### "BLESSED ARE YE THAT SOW BESIDE ALL WATERS"

Sowing and growing and reaping are favorite themes of sacred writers. They are challenging topics. They register life in process of growth and fulfillment. "Blessed are ye that sow beside all waters." Much is implied in this poetic conception of Isaiah. If the husbandman be industrious with his affairs and sow beside all waters, the plenty and abundance will come from God and He will open up the way for His people to do good with what they have.

During these weeks and months Woman's Missionary Union has not neglected the opportunity, the privilege and joy of "sowing beside all waters." In September after very careful preparation the reaping was for State Missions when more than \$6,000 was added to the treasury of the State Board, because Baptist women and young people are learning the blessedness of giving, many of them through the tithe. But this "sowing" resulted in more than bringing money into the treasury, it has broadened the knowledge of conditions and needs of our State and deepened the consciousness of our Stewardship. Under the spell of this heroic effort may we feel the urge of a new purpose, pushing us out into larger tasks.

"Blessed are ye that sow beside all waters."

Surely, Woman's Missionary Union will want to have a vital, definite part in the present campaign for Christian Education. Women by natural instinct want to approve and support any plan that builds up and strengthens the Christian life and force of our colleges. Our schools in a large way direct and give poise and Christian stamina to the character of our Young People. Through this Educational Campaign is an open door of opportunity for every member of a Missionary organization to prove her loyalty to her denomination.

"Blessed are ye that sow beside all waters."

Recently while speaking of the Every-Member Canvass a friend said, "Let's be sensible for once in the conduct of the Lord's work and do it in the proper way," and then he quoted these familiar words from Paul, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." As I pondered these words I came to the conclusion that that plan is very similar to an Every-Member Canvass in Every Baptist Church, but the secret of its success will be the Tithe, herein is rooted and grounded the ultimate success of this great movement. "This ye ought to do." What a marvelous blessing this Every-Member Canvass Movement will be if it sets churches by the thousands to the task of enlisting their members in the grace of giving and the privilege of service. Dr. Dobbins well says, "back of every member giving must be every member living."

"Blessed are ye that sow beside all waters."

Certainly the varied activities participated in by W.M.U. during this busy month of November have been the "all waters" of great opportunities. Neither will we forget to plan and pray very definitely for the Lottie Moon Christmas Offering. Each organization has already received from the office the programs and literature for this special work. Of course you have noticed that the Every-Member Canvass and the Week of Prayer have been set for the same date. The two however, will in no wise conflict. In the Every-Member Canvass you will as a church member, make your pledge for the support of your church obligations during the year 1932. The Lottie Moon Christmas Offering, as it has been for 43

## Our Young People's Column

As our column goes to press our Intermediate G.A. girls are joining hand in hand at our G.A. House Party at Woman's College. The reports from the registration committee have been encouraging for the last week and a telegram was received at the office Friday stating, "We are running over. Bring extra programs." Watch for our column next week giving you a full report of our happy week-end together.

Nn Freiburg Cathedral there has an old organ which had been played on by one man for many, many years. When the old man's hands lost their cunning and he could not play, they gave him charge of the organ. One day a stranger went to the Cathedral and asked the old organist to let him play. The organist refused and told the stranger that he and the present-day organist were the only persons that had ever touched the organ. Again the stranger urged the keeper to let him play and finally the old man reluctantly consented. No sooner had his fingers touched the keys than the building was filled with wonderful melody. He played on and on while the aged man listened breathlessly. When he finished the keeper said, "What might your name be?" The answer was—Felix Mendelssohn.—Imagine the old man's surprise, and until his death he would say, "I all but missed the chance of hearing the Master Musician."

Boys and girls, there is better than Felix Mendelssohn, and he is our Lord and Master. He can touch our lives and make them sound out peace and again sound out joy.

As we study, give and pray, let us remember our comrades around the globe that they too, might have of hearing the Master, and won't it be fine to join hands and hearts to sing "Peace on Earth, good Will to Man" during the Week of Prayer in December.

You will notice in your package of Week of Prayer literature an appeal to the young people from Dr. Ray. Let us give thought to his message and what our love gift will mean to our Master's work. We are quoting from his message: "This offering comes to us in January every year like some golden Argosy freighted with succor for our distressed cause. What a comfort and encouragement to receive from this offering enough to pay the salaries of one hundred missionaries, and money with which to provide for other desperately needed things! No single event occurs through the whole year which does so much for and goes so far towards strengthening our work as does this Lottie Moon Offering. It is not exaggerating to say that the Lottie Moon Offerings of the last two years have kept the work of the Foreign Mission Board from crushing disaster in a number of its fields. The appreciation we can express in words can but faintly describe our gratitude."

years, is a part of the week of prayer and is distinctly for Foreign Missions. In preparation for all these interests, it will indeed be blessed to "sow" often by the Waters of Prayer, to be in close touch with things unseen—the spiritual. It is the contact of love and prayer that brings results. To give has always been the natural expression of love—therefore, even under the weight of depression and hardships—may great sacrificial giving be the measure of our love. Let us be stimulated by the knowledge that on Friday, December 4th, our prayers are linked with those of all our women foreign missionaries of Southern Baptist Convention potential forces, which truly binds us to the throne of God in a "Day of Prayer Around the Globe." Never was there greater need in our own hearts, or in the hearts of hungry, restless men and women. Last year when we had prayed, our Lottie Moon Christmas Offering was more than \$9,000. Shall we be satisfied to do less in the face of such challenging conditions? "Bless are ye that sow beside all waters."

Mrs. A. J. Aven.

—o—

Part of the offering taken at the W.M.U. Convention to send books to our missionaries was used to send yearly subscriptions to various magazines to our missionaries. The letter below is from Mr. and Mrs. W. E. Allen in Brazil expressing their gratitude for same.

Caixa 2655, Rio de Janeiro,  
October 19, 1931.

My Dear Miss Traylor:

The last mail brought a card from the Reader's Digest Association, announcing that the W.M.U. of Mississippi was sending it to us.—I say "us," though the card was addressed to me. I am only a Mississippian by marriage, but glad to be that! Living with two of them, I am pretty well naturalized, I think. We certainly do thank you. A friend sent it to us this year past, but I am certain it would not have been renewed, so that it is a double pleasure, for we had time this past year to find out its value, and will enjoy it all the more. I have so little time for reading—less and less of it as the months go by it seems. Too many extra things crowding in to take one's time. But I reckon that is what we are down here for in part. These three years since we came back have been packed full of hard work and many joyful experiences. The Lord is certainly working in a marvelous way in the hearts of the people. Please express our thanks to the women of the W.M.U. I often think of those I was privileged to meet on our visits to the six associations that summer we were home. It was a real blessing for us and I hope we will see many of them when we return on our next furlough.

Minnie is in North Brazil at this writing, so I sent her card of announcement on to Recife. She reports a fine time up there—four months is a long time to be gone from here, but I can imagine the fine work the three of them (the two missionary daughters and she) are doing. Personal contacts are after all worth more than any other one thing in clarifying confused ideas and welding all the workers into one mind. Brazil is so enormous, and means of transportation so poor, the obstacles seem almost insurmountable at times. But in spite of all the difficulties the work goes along well. Just now we are busy getting the material ready for the 4th of December day of prayer around the world. Here in the Federal District most, if not all (I hope all)

Concluded on page 5



## The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

The Bible Study Assembly of  
North Mississippi will meet with  
Central Baptist Church, Grenada,  
Monday, Nov. 23, at 10:00 a.m. The  
study is Romans 6, 7, 8 chapters.  
Come and be with us.

The field consisting of Oakland,  
Elam and New Hope, in Yalobusha  
county, and Spring Hill, in Talla-  
hatchie county, has called Rev. J.  
H. Page and it is reported that he  
has accepted and will serve this  
work next year, located at Oakland.  
This is the field that Rev. S. J.  
Rhodes resigned because of ill health.

The monthly meeting of the Yalo-  
busha county B.Y.P.U. Convention  
met with Scuna Valley Baptist  
Church the second Sunday, and a  
good meeting is reported. Bro. Ker-  
mit Cofer is its President.

The Next Step says: "It is said  
that the racketeers of our country  
are doing over twelve billions of  
dollars business each year. So es-  
timates the New York State Crime  
Commission. This is the volume of  
lawless business done by American  
people. It is three times the cost  
of our Federal government. This  
criminal traffic pays no taxes. This  
one disgrace of American life is  
enough to explain our hard times.  
We deserve adversity as a nation."

We notice that gasoline is being  
boot-legged into our State. Argu-  
ing from the same angle that some  
argue about prohibition, the tax on  
gasoline should be repealed to stop  
its violation. Consistency is a jewel.

"A testing time is on. God is  
showing the world who His real  
people are. It is in adversity that  
Christians bear true testimony to  
Christ. The present every-member  
cavass is going to uncover the soul  
of many a church member."—John-  
son.

The 1931 Minutes of the Yalobusha  
County Baptist Association give off  
the following statistics: Number  
of churches, 21; number of members,  
2,712; baptisms, 129; gains other-  
wise, 84; total losses, 120; number  
Baptist Records taken, 121; value of

all church property, \$85,600; total  
given to Cooperative Program, \$2,-  
220.07; total for local uses, \$12,334.-  
70, of which \$6,511.00 were for Pas-  
tors' salaries; B.Y.P.U.'s, 7, with  
333 enrolled; W.M.U.'s, 5, with 139  
members; Sunday schools, 16, with  
1,525 enrolled and an average at-  
tendance of 824; the largest church,  
Water Valley, with 833 members;  
smallest church, Mt. Gilead, with 39  
members; number of weekly prayer  
meetings, 4; local pastors, 5; ordained  
ministers, 10. Note: In the  
number of B.Y.P.U.'s given above  
denotes the number of churches hav-  
ing unions; Water Valley has three  
unions, Oakland has two unions,  
Scuna Valley has three unions and  
Big Springs has four Unions; a total  
of fourteen unions.

Word is received that Rev. E. J.  
Hill is in the Baptist Hospital at  
Memphis for treatment. A card  
from his wife says: "Mr. Hill is in  
the hospital for treatment... Will  
be there for several days." Bro.  
Hill has been pastor of National  
Avenue Baptist Church for about a  
year. During his pastorate a new  
house of worship has been built and  
a large number have been added to  
the membership of the church. This  
is a new church in the eastern sub-  
urbs of the city. We trust that he  
will soon be well and on duty again.

Brother Bradford Murphree, one  
of the fine deacons of Pittsboro Bap-  
tist Church, Calhoun county, is do-  
ing good work as chairman of the  
Christian Education Drive in that  
church. He is ably assisted by the  
other deacons, Brethren H. W. Han-  
naford and G. W. Malone. They are  
to put on the every-member canvass  
the fifth Sunday ably assisted by a  
band of willing workers.

Coffeetown Baptist Church is plan-  
ning to have a series of services  
Thanksgiving week, beginning Tues-  
day evening. On Tuesday evening  
Dr. John H. Hooks, of Grenada,  
will preach and his male quartet  
will furnish music. Wednesday eve-  
ning Rev. J. H. Page, of Oakland,  
will preach and home talent will  
furnish special music. Thursday  
evening Rev. J. M. Metts, of Water  
Valley, is invited to preach, when  
special music will be rendered also.  
At 11:00 a.m. Thursday the usual  
Thanksgiving service will be held.  
Neighboring churches and commu-  
nities are invited to worship with us  
and enjoy these splendid services.

Bro. Kermit Cofer, a brilliant  
young attorney living at Water Val-  
ley, is Chairman of the Every-Mem-  
ber Canvass in Yalobusha county. He  
is giving time and energy to get  
the work organized. He had Bro.  
Auber J. Wilds speaking in a num-  
ber of the churches in the county  
last week. It is hoped that the  
cavass will go over in good shape.  
It is the time for every loyal Bap-  
tist to do his or her duty.

When you read these lines our  
State Convention will have closed  
its session at Columbus. This city  
always does a noble part in enter-  
taining the meetings. This in many  
ways is an important session. All of  
our work is in financial distress,  
so something must be done to relieve  
the situation. This is specially true  
regarding our educational work. Our  
debts must be paid or our schools  
must go by default. As to our mis-  
sion work, nothing is more import-

ant, but this can be decreased and  
still live. It will hurt woefully if  
our mission and evangelistic work  
must be cut down, but it has sur-  
vived in the past and can do so  
again. But 240,000 Baptists in the  
State should hang their heads in  
shame if any of our work suffers  
for lack of support. It will show a  
lack of loyalty to the Baptist cause  
and the Bible. We are plenty able  
notwithstanding the depression to  
carry on in a greater way than ever  
before. Because we have not is the  
main cause of the present depressed  
condition. They who do not give  
do not live.

—BR—

### A BAD ILLUSTRATION

In The Baptist Record of October  
22nd appeared an article by Dr. H.  
R. Holcomb, of Tupelo, entitled  
"What Is Killing The Spirit Of Giv-  
ing?" He answers the question with  
"There is no question but our de-  
nominational schools are largely re-  
sponsible. What do I mean by this?  
Simply this, that so far there has  
been no announcement of reduction  
of salaries, athletic expenditures,  
etc. The present attitude of the  
faculties (as far as the public knows)  
is going to defeat the now pressing  
campaign of the Education Com-  
mission for the goal of \$60,000.00."  
Then he asked, "What are we going  
to do about it?" and gave as an  
illustrated solution, Robert Quinlen's  
allegory of Killing the wolves and  
the dogs that kill the sheep. I was  
very much surprised and awestruck  
at the accusation, the illustration,  
and the apparent application. I at  
once formulated the outline of an  
article in reply, but before I had  
finished it I happened to meet one  
of the State financial leaders, and  
asked him what he thought of Dr.  
Holcomb's article. Well, that punc-  
tured my little balloon and killed  
my big article!

But there appeared in The Record  
of Nov. 12th an article by Mrs.  
Sullivan on "Wolves, Sheep, Dogs,"  
and a report by Dr. Provine on  
"Mississippi College Reductions,"  
giving indisputable facts and con-  
clusive information. I am loathe to  
believe Bro. Holcomb meant to stig-  
matize our college faculties as  
"wolves and sheep-killing dogs," for  
he is not that kind of a man. I be-  
lieve he wrote in good faith, but  
was unfortunate in his illustration.  
The great Dr. Broadus used to say  
to us seminary boys to "never use  
an illustration that doesn't illus-  
trate." The wolf and dog story is  
a case in point. If we will all for-  
give and forget, pray and pay, love  
and lift, it will all come out in the  
wash. The water may be a little  
streaked, but by so doing we will  
raise the \$60,000.00 debt.

—G. W. Riley.

Clinton.

### WHAT IS MY PART?

The question refers to the cam-  
paign by the Education Commission,  
now in its final stages. Every Mis-  
sissippi Baptist needs to ask him-  
self or herself some personal ques-  
tions and then to seek to answer  
those questions through prayer for  
the Spirit's guidance. What is my  
part of the \$60,000.00? Am I con-  
tributing my part? What is my  
duty with reference to the enlist-

ment of others? Have I performed  
that duty? Am I doing my best?

This is a testing time and, if Mis-  
sissippi Baptists do not put forth  
sufficient efforts to win this cam-  
paign, they will suffer a long period  
of repentance in "sackcloth and ash-  
es." There is no escape from the  
consequences of failure to perform  
a plain duty enjoined. God's re-  
quirements are always within the  
easy reach of His children and, if  
they fail, it is because they really  
do not want to succeed, and the con-  
sequences are inescapable. No one  
is sufficiently wise to picture the  
disastrous consequences of failure  
in this campaign; and we must re-  
solve to succeed at all hazards.

The per capita basis of gifts has  
been referred to as an indication  
of how easy the task should be and  
would be if our people at large were  
enlisted, and some are being side-  
stepped from their duty by the fig-  
ures. It is estimated that there are  
225,000 white Baptists in Mississip-  
pi. Sixty thousand dollars is twenty-  
six and two-thirds cents per mem-  
ber. Is twenty-six and two-thirds  
cents my part of this \$60,000.00?  
Who is it that should give only  
twenty-six and two-thirds cents?  
The small children and the very  
poorest members could give this  
amount without hurt. Each of them  
could find some friend to furnish  
the amount for them if they could  
not raise it otherwise. It must be  
remembered that only about one-  
fifth of our members and churches  
have been enlisted at all, and that  
twenty-six and two-thirds cents must  
be multiplied by five in order to  
bring the gift up to a real per ca-  
pita contribution. But the per capita  
gift is aside from God's plan.

We must return to and stress  
God's plan of giving in order to  
succeed. He has nowhere sanctioned  
a per capita gift or offering. He  
commands that "every man shall  
give as he is able," and "not that  
other men may be eased and ye bur-  
dened"...but that "there may be  
equality" in giving. God's plan for  
equality in giving contemplates a  
gift from every one,—from "every  
man according to his ability," a  
small gift from one of small means,  
a large gift from one of large means  
—a gift according to means, accord-  
ing to ability.

Readers, brethren, one and all, let  
us pray God to lay this plain duty  
upon our hearts and upon the hearts  
of our people, and determine in the  
might and guidance of the Master  
to press on, unwavering, to victory.  
The denomination can stand for  
nothing less. The cause demands  
nothing less. The Lord of Hosts be  
with us in this laudable, imperative  
and nondelegable task until it shall  
have been fully and complete per-  
formed.

—BR—

Tenderfoot: "I know an artist that  
painted a cobweb so real a maid  
spent an hour trying to get it down."

Second-Class: "Sorry, but I just  
don't believe you."

Tenderfoot: "Why not? Artists  
have been known to do such things."

Second-Class: "Yes, but not  
maids."—Ex.

—BR—

Old Maid: "Has the canary bird  
had its bath?"

Servant: "Yes, he has, mum. You  
can come in now."



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR NOVEMBER 22, 1931

(By L. D. Posey, Jena, La.)

Subject: Paul in Rome.

Golden Text: I can do all things in Him that strengtheneth me. Phil. 4:13.

Scripture for Study: Acts 28:16-31; for supplemental study, Acts 25:1 to 28:31.

The date of the events of this lesson was most likely 61 or 62 A.D. Some of the best Bible students now believe that Paul was imprisoned twice in Rome. If that be true, this was his first imprisonment there.

To my thinking, it is unfortunate that we pass, without definite study, so much of the closing chapters of Acts. True, people can study them without having been assigned definite lessons; but the average person does not do so.

With the close of the last lesson in this series, we reached the point where Paul was conveyed under Roman guard, to Caesarea, to escape the plot by the Jews to mob him. Soon after his arrival in Caesarea, Paul was tried before Felix, the unprincipled Roman ruler of Palestine. He was not found worthy of death or imprisonment; but Felix, hoping to get commendation from the Jews; also, hoping that Paul or his friends would pay a large sum of money for his freedom, kept him in prison for two years.

Just why we have no credible and definite record of these two years of Paul's life, we do not know. We cannot believe they were fruitless. With the degree of freedom which he had of communicating with the outside world, he must have preached to many who visited him, and he must have written many letters to his friends back in the churches which he had organized. We know that one which he wrote to the church in Corinth has been lost. So, it is possible that he wrote many others that met a like fate. But the question arises, "Why were some lost and others preserved?" The answer is; the Holy Spirit so directed the men who brought together God's revelation and instruction to men, that just the words he wanted were included, and all else excluded. That does not mean that there was no inspiration in any of that which has been lost; but it does mean that when it had served its purpose, God let it disappear.

At the end of two years, Felix was succeeded by Porcius Festus. Paul soon got a hearing before him. When he was found to be innocent of any crime, Festus, desiring to shift the responsibility and placate the Jews, proposed to send him back to Jerusalem. To escape the hands of the Jews, Paul asserted his right as a Roman citizen, and appealed to Caesar. Once that was done, there was no turning back.

The journey to Rome was one of great peril, and one in which all was lost except the lives of those on board the vessel. Some fine lessons could be drawn from the events of that voyage; but lack of space for-

bids more than a mere mention of some of them here. One is God's sovereign will of purpose on the one hand, and man's free moral agency on the other. Study it for yourself. Another is, the lives of two hundred and seventy-five persons were saved because God's man was with them. This world is kept from destruction because there are some good people here yet. When God takes them out, which he will evidently do soon, then woe betide those that are left. But men must reap what they sow. They have long wanted a Godless, Christless, Bible-less, Christianless world. No doubt, they shall soon get their desires gratified.

The shipwreck on the island that is now called "Malta," furnished another opportunity for God to work special miracles through Paul, and for him to preach the gospel in another new field, and with glorious results.

Paul's long-cherished desire to enter Rome, was at last realized, but under conditions vastly different from what he had hoped. Had he gone according to his own plans, he or his friends would have paid the charges, as it was, they were paid by the government. Thus it often happens. The enemies of preachers often pay advertising charges by their persecution. Joe Jeffers in Arkansas, is a recent example. But it requires lots of grace and humility to use such righteousness. Paul had both.

Three days after their arrival in Rome, Paul called together the chief men among the Jews, and presented his case to them. It will be remembered, that Paul had written his wonderful letter to the church in Rome a year or two before his arrival there. Of course, the Christian Jews had already shown their appreciation of him, by sending deputations to meet him, some forty, some thirty miles away. The teachings of that letter would find their way among many of the Jews who were not Christians; so, they would have a desire to see and hear face to face, one of whom they had heard so much. They all knew Paul's reputation as a man of great learning and devotion to Judaism before he became a Christian. And, since Christianity was spoken against everywhere among the Jews, those in Rome would, for reasons of curiosity, if for none other, want to hear Paul's explanation as to why he had embraced it. They received him kindly and listened attentively. They admitted that nothing detrimental to his character had been received from Jerusalem, either by letter or spoken word. So, the first formal interview resulted favorably. A day was set, and the multitudes came to hear. All day Paul taught from the law of Moses and from the prophets that Jesus is the Christ. Some believed, others believed not. According to Divine revelation and his consequent custom, he had offered the gospel "to the Jews first." He then turned to the Gentiles. But before doing so, he quoted that wonderful prophecy of Isaiah 6:9-10, in which is set

forth the blinding and hardening effects of sin, together with the result of reaching the point beyond which there is no turning back. This is the danger that now confronts the world as a whole, the people of the United States in general, and Southern Baptists in particular. The signs of the times points to the speedy approach of the day of reckoning. The Jews turned back at Kadesh Barnea. When they wanted to turn again and go forward, they could not. They were doomed to thirty-eight years of wanderings. But regardless of the final day of reckoning, each generation, and each individual of every generation must and does face the day of reckoning either by action or neglect of decision. The soul that neglects to repent and trust Christ, is as irrevocably lost as the blatant infidel. Many of the Jews that heard Paul in Rome, were doubtless nice people. But their rejection of Jesus sealed their doom.

### HOME MISSIONS REPORT

The Home Mission Board is located in Atlanta, Ga.; with Dr. J. B. Lawrence as Executive Secretary.

The field of operation for this Board is the territory of the Southern Baptist Convention, comprising the four western provinces of Cuba, and the Canal Zones, with some special work in our own Southern States. The work is divided into eight departments: 1. Direct and Independent Missions, including work among the Foreigners, Indians, negroes, and general city mission work, with Dr. J. W. Beagle as Superintendent.

2. Mountain Missions and Schools, including Evangelism, industrial centers and mountain schools, with Dr. J. W. O'Hara as Superintendent.

3. Mission work in Cuba, with Dr. M. N. McCall as Superintendent.

4. Mission work in Panama and Canal Zones, brother Stephen Witt as Superintendent.

5. Missions among the Jews, with Rev. Jacob Gartenhaus as missionary.

6. Mission Study, with Mrs. Una Roberts Lawrence as Director.

7. W.M.U. Field Work, with Miss Emma Leachman as Field Worker.

8. Church Building and Loan Department, with Dr. Geo. F. Austin as Field Representative.

The work for the ensuing year was laid out as instructed by the Convention on the basis of the cash receipts for the previous year. Last year the Board, by combining departments and practicing the most heroic economy, paid \$141,000 on the principle of its indebtedness and carried on its mission work. Not a single mission field has been abandoned. The budget for next year was laid out at the annual meeting of the Board, June 3rd, according to the instruction of the Convention, on the basis of the cash receipts of the year before, which was \$413,283.96. This was \$26,510.80 less than the Board received last year. The Board is forced to the painful necessity of cutting \$26,500 off its own budget. Only a very small percentage of reduction was made in the mission work. Two hundred fifty thousand dollars

## The WURLITZER Church Organ

It is the belief of those who build Wurlitzer Church Organs that only an instrument specifically created for church service, designed and shaped with real understanding and seasoned knowledge, can fittingly bring to church music, and infuse into that music, the tonal glory which is its most precious part.

Write for New Brochure

The Rudolph Wurlitzer Company

Cincinnati New York Chicago  
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and all principal cities

Factories:  
North Tonawanda, N. Y.

were set aside for payment of interest and principal on indebtedness. The Board has definitely decided to retire its indebtedness as rapidly as possible. During the past year the Board has had 252 missionaries and helpers who have given 3,162 weeks of labor, conducted 3,563 religious services, preached 9,373 sermons, held 5,857 prayer meetings, made 51,356 religious visits, received by profession and baptism 3,562 into the churches, and distributed 634,514 pages of religious tracts. You ask, "What are the future prospects for Home Missions?" As bright as the promises of God, and the victory as sure as the faith, prayers, and support of God's people.

—G. W. Riley.

Clinton, Miss.

"Judge," cried the prisoner in the dock, "have I got to be tried by a woman jury?"

"Be quiet," whispered his counsel.

"I won't be quiet! Judge, I can't even fool my own wife, let alone twelve strange women. I'm guilty."

"I beg your pardon, but what is your name?" the hotel clerk asked. "Name?" echoed the indignant guest, who had just signed the register. "Don't you see my signature there on the register?"

"I do," answered the clerk "That is what aroused my curiosity."

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



## SOUTHERN BAPTIST SANATORIUM

**GOOD NEWS:** The Southern Baptist Sanatorium has just closed its fiscal year without a deficit. Starting October 1, 1931, the management began what is hoped will be even a more successful year, regardless of the depression. May I ask your cooperation in this one matter, viz.: help us let the people of the Southland, and especially our own denomination, know the advantages that our Sanatorium offers? I am giving a few facts herein with the hope that you can and will help me get more patients who need the treatment this institution is so well equipped to give. Many people of our own churches, and many of their friends, would be here at a great financial saving to themselves and at a profit to Southern Baptists, if they only knew the advantages offered by their own Sanatorium.

Nature is at its best for tuberculosis in this high, dry climate; abundant sunshine, pure air, over 4000 feet altitude, and very low humidity make this the heart of the health country for people with pulmonary tuberculosis.

The Sanatorium is seven miles from down-town El Paso, Texas, which makes it free from dust, smoke, noise and other city distractions. The building, in plan and construction, is perhaps equal or superior, to any in all the Southwest for sanatorium purposes. It is of Spanish style enclosing a patio—or court—filled with beautiful flowers, which the patients may look upon from their beds, and when they prefer a longer range view, the nearby Rocky Mountains, with an altitude of over seven thousand feet, furnish a scene of real grandeur.

The Medical and Nursing Staff has had wide experience in successful treatment of tuberculosis in this Southwest country. Pneumothorax is administered without extra charge to patients whose diagnosis indicates its use. Patients are fluoroscoped every two weeks without any extra charge, and nose and throat treatments are also free.

Meals consist of good food well prepared and served warm. Jersey milk is served—all a patient wants—and fresh eggs are received from the poultry farm daily.

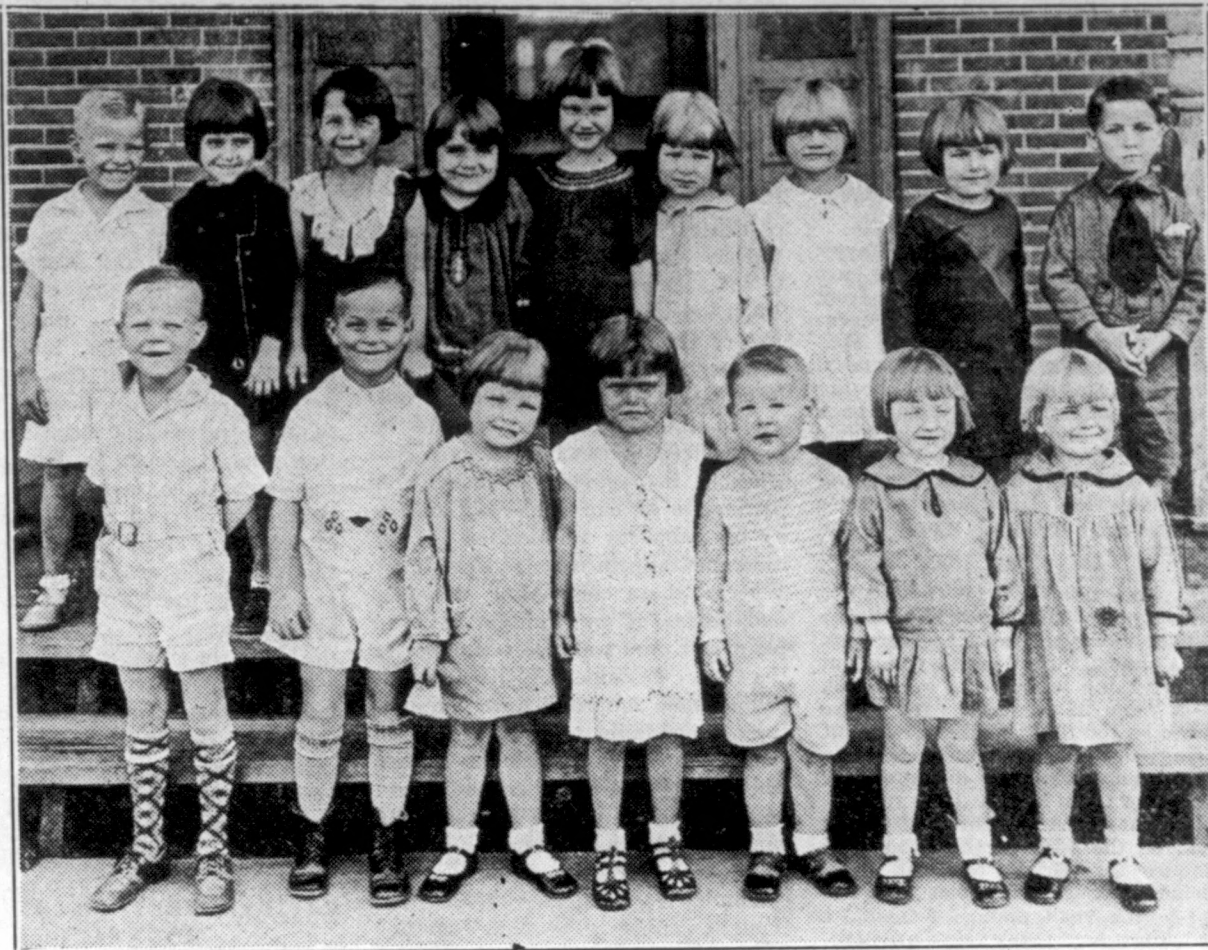
The rates at the sanatorium range from \$16.00 per week up to \$28.00 per week according to accommodations; some rooms with private bath, some with connecting bath, and some with bath convenient. These rates include medical and nursing care, excellent meals, all examinations except X-ray (for which a charge of \$5.00 is made) and excellent hospital service in every department.

The healing ministries of Jesus, while on earth, are as prominent in the records of the Gospels as any other part of his work, and such ministries are enjoined upon his disciples; therefore Southern Baptists should not neglect men's broken bodies, but should minister to all the needs of the whole man.

Southern Baptist Sanatorium.

## BAPTIST HOSPITAL REPORT

A. E. Jennings, chairman of the executive committee, submits today



BAPTIST CHILDREN

For these and about 235 others, the Baptists of Mississippi are asked to donate food, clothing, supplies and money during Thanksgiving. Especially are they asked to be generous with their money on November 29, or if there are no services on that date, then on November 22, or at the next regular services.

the eighteenth annual report of the Baptist Memorial Hospital. As usual, it is an excellent report. It indicates that the hospital is reducing its indebtedness, anticipating its bonds and in four years has contributed to charity approximately \$1,000,000.

The Baptist Hospital is a burden to no one. The pay patient does not pay for the charity patient. Subscriptions and earnings on the annex take care of the charity.

The financial report is one that any hospital would envy, and one that few could make. But the spirit of the Baptist Hospital is not revealed in statistics. It is sympathetic, it is courteous, and its consideration and understanding are peculiar to the institution. It permeates the entire organization.

On behalf of the community we desire to express appreciation for the wonderful institution Mr. Jennings, Mr. Sheats and Miss Archer have provided for this community. There is nothing too good for the Baptist Hospital for those who can afford to pay, and the same facilities are available to those without money and without a price.—Commercial Appeal.

—BR—

## CARTHAGE

Bro. Joe Canzoneri and I recently spent a delightful week with Pastor C. T. Johnson and the saints at Carthage, Miss. We met a number of Ole Miss. College boys, and friends whom we had known in former years. Bro. Johnson has accomplished a remarkable feat there, in building one of the most attractive and practical church plants that we have seen anywhere.

It was also our privilege to go out to Thomas Town with him on Sunday afternoon, where he has built another creditable house of

worship.

It is always a pleasure to be associated with Bro. Joe, than whom there is no better gospel singer.

—B. H. Lovelace, Clinton, Miss.

—BR—

## AN UNUSUAL BUSINESS

In Nashville, Tenn., on the door of W. F. Gray & Company can be seen this sign:

"The Oldest Remedy in The U. S.  
The Oldest Manufacturer in Tenn.  
The Oldest Business in Nashville."

There are many things about this unusual business that are interesting to our readers. This publication is proud of the fact that its columns have been used successfully for many years to tell of the merits of Gray's Ointment for boils and sores of all kinds.

The manufacture of Gray's Ointment began in 1820 by Dr. W. W. Gray. The business was further expanded by his son, W. F. Gray, and it is now owned and operated by the descendants of W. W. Gray.

The prescription, Gray's Ointment, possessed such unusual merit in treating boils, old sores, external inflammations, that it was used by President Andrew Jackson, who wrote of its highly beneficial effects to Dr. W. W. Gray in 1881.

The legislature of North Carolina passed a resolution commending it, which was signed by every member.

It is particularly fitting, therefore, that Gray's Ointment should be advertised in the columns of this publication. For many years past the church weeklies have been depended upon to tell the substantial people in every community about Gray's Ointment, which is sold through the drug stores in the United States.

—BR—

"Oh, Gerald, I've been stung by a wasp!"

"Quick, put some ammonia on it."

"I can't, it's gone."—Ex.

During the trial of a celebrated will case an Irishman was the principal witness.

"Was the deceased," asked the lawyer, "in the habit of talking to himself when alone?"

"I don't know," was the reply.

"Come, come, you don't know, and yet you were intimately acquainted with him?"

"Yes," said the witness slowly, "that's so, but you see, I never happened to be with him when he was alone."—Ex.

## GOLDEN RULE PHONOGRAPH RECORDS



Mr. Vernon M. Spivey

Favorite sacred songs on phonograph records by nationally known evangelistic singer assisted by trained chorus.

Retain that sacred atmosphere in your home by having gospel songs of the highest type.

Special Reduced Price

These records sell for 65c each, or five records for \$3.00. Fill out the following order

blank and check records wanted. There are two songs to each record as indicated below.

- ( ) 1 (I Love To Tell The Story.  
(Just Over In The Glory Land.
- ( ) 2 (At The Cross.  
(Hold To Gods Unchanging Hand.
- ( ) 3 (Shall We Gather At The River.  
(Near The Cross.
- ( ) 4 (Where The Gates Swing Outward  
(Never.
- ( ) 5 (There's A Cross To Bear.  
(When The Roll Is Called Up  
(Yonder.
- ( ) 6 (God Will Take Care Of You.
- ( ) Check here indicates that I want all of the 5 records.

## GOLDEN RULE RECORD CO.

226 E. Superior St., Chicago, Ill.

Enclosed find \$..... for which please ship me prepaid.....Golden Rule Phonograph Records.

Name.....

Post Office.....

R. F. D. or St. No.....

State.....



## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

Here I am, at Adele's and Mary's house, in Memphis, or rather, not exactly in, for we are ten miles from the Union Station. It is considerably colder here than in middle Mississippi, so the little girls and I have been staying mostly in the big living room, where they run back and forth, and build block-trains, and make themselves into very natural-looking "hop-toads," going across the floor. But once or twice a day, they are well wrapped up, and we go out on the sunny, level lawn, and have a good time in the sun. Sometimes we go for a little walk up the long, low hill to the east, or along the road to the west. And I almost forgot to tell you about another thing we have to go to look at—a room in the back yard where there are 150 little chickens, without a single bit of a mamma, but the big, round "brooder"—did you ever see one of them?—that they run under whenever they want to. Further back, on the edge of the garden, is a house for bigger, but still baby chickens, where they can run out into a little yard, made for them. I don't know how many there are here, but a hundred or two, tho' they run around so fast that they seem to be twice as many.

I hope that some letters have come from you, and some money for the Orphans and the B.B.I. work. I am expecting to go home in a few days, in time to read the letters and put down the money in my book. I'm sending you my love, and thinking of you often. Your friend,  
Mrs. Lipsey.

Bible Questions No. 21: Nov. 17th AMOS

For Children Under 12

1. Who was Amos, and where did he live?
2. Who were the kings of Judah and Israel, while he was prophet? Amos 1:1.
3. What did Amos tell the people to do, in chapter 5:14, 15? Should we do the same thing?
4. What is a plumb-line used for?
5. What did God say He would do with a plumb-line with regard to His people? Amos 7:7-9.

For People More Than 12

1. What did the priest Amaziah advise Amos to do? Amos 7:12, 13.
2. To whom did Amos say God had sent him to prophesy? Amos 7:15.
3. Tell the little story by which God showed that the time of learning with Israel was past. Amos 8:1-3.
4. Read carefully Amos 9:11-15. (I shall be glad for you to read this twice).
5. Do you think that this means that God will bring back the Jews to their old home in Palestine?

Nov. 6, 1931.

Orphans .....\$1.00  
B. B. I. .... 1.00

\$2.00  
Friend.

I can't keep from wishing, dear Friend, that you had told us your name, for we want to know the name of one who gives us such a good sum for the orphans and the B.B.I. work. We thank you so much for your kindness.

BAPTIST UNITY

Right views of Christ and his redemptive mission are of fundamental importance. Our ablest scholars and exegetes agree that the New Testament teaches the miraculous birth of Christ, the vicarious death

of Christ, the bodily resurrection of Christ, and the second coming of Christ. Our Baptist fathers believed these doctrines. The rank and file of the Baptist people of today believe them. These doctrines should be preached from every Baptist pulpit in the land. They should be emphasized in conferences and conventions throughout the land. Our distinctive principles as Baptists are to be found by implication in our fundamental principles as Christians. We can cease classifying ourselves and others, if we will get back to plain and unmistakable teachings of the New Testament. Our Baptist people, now separated into contending camps, ought to get together on these simple yet profound things. There unity can be found and it can be found nowhere else. Baptist unity would count for much in our efforts to advance the kingdom of God. A denomination radically divided in thought cannot be brought together in effort by denominational machinery, however excellent that machinery may be.—Ex.

### BOOK REVIEWS

Southern Baptist Handbook 1931, by E. P. Alldredge, A.M., D.D., Baptist Book Store, Jackson, Miss.—75c

In the 1931 Baptist Handbook, Dr. Alldredge has made a real contribution to Southern Baptist historical records. The three parts each offers most valuable information and affords fields for serious reflection.

Part I is devoted to the Southern Baptist Program for 1932. The advantages of the Program, the forces and resources of Southern Baptists, special reasons for pushing the Program now and the Stewardship Obligations of Southern Baptists are told in a graphic way. Every Denominational worker should have the Handbook and should closely consult it. The right use of the Handbook will largely increase the results of the work done on November 29 to December 6.

Part II gives the record of Southern Baptists for 1930. Our achievements and defeats are put down in bold relief. There is profit in knowing both. Records of Boards and Institutions are clear and comprehensive. Comparisons of our efforts in 1930 with other years is none other than amazing. The work of Southern Baptists alongside other denominations is sufficient cause for pause and concern. Let us study these comparisons in the light of our abilities and obligations in the South.

Part III is a carefully prepared directory of Southern Baptists. A much needed reference manual.

The Handbook is neatly and tastefully arranged and its mechanical construction does fine credit to the work of our Sunday School Board.

—R. L. Lemons.

Points For Emphasis, by Hight C. Moore, D.D., Litt.D., Baptist Book Store, Jackson, Miss.—35c

Dr. Moore's "Points for Emphasis" in the Sunday school lessons is

well known to Sunday school workers. This 1932 edition is a distinct success in its field. As a compact guide to the study of the lessons, I know no superior. It provokes thought and encourages further study. Put up in vest-pocket compass, the busy man as well as the man of leisure finds it easier to give thought to the lessons.

The lessons in 1932 will give us another urge to the study of the Life of Jesus Christ, Son of God and Son of man in the Gospel of John. After three months we are to study the earliest records of God's revelation to man in Genesis and the next three months we are to listen to God and man in the Age of Moses. Finally, we are to study the standards of Christian life as recorded in the New Testament. A great series.

This little guide is far more than a 'guide,' it is a commentary on the texts of the lessons, clear and inspiring. Handy, helpful, serious, safe and sound are words that fit into any review of "More's Points for Emphasis."

—R. L. Lemons.

### REVIVAL MEETINGS AT BLUE MOUNTAIN

On November 1st, Dr. T. W. Young, Pastor of the First Baptist Church, Corinth, Miss., came to us at Lowrey Memorial Baptist Church to lead in our annual Revival Meetings. The meetings continued through November 8th.

Dr. Young's preaching was with power and clearness. It was persuasive logic laden with the constraining love of Jesus Christ and it was accompanied by the power of the Holy Spirit. Great congregations attended the services at every hour of worship. At the morning hours the schools of the community attended in body. Blue Mountain College girls occupied a section of the auditorium, Mississippi Heights Academy boys another section and the Public School of the local community occupied another. It was, as it always is, an inspiring sight. Besides these special groups there was an excellent attendance of the citizens of the town and community. The evening congregations were not so definitely grouped but they were large and very attentive.

The music of the meetings was led by Miss Linda Berry, head of the Vocal Music Department of the college, and Miss Bess Martin, teacher of music in the Public Schools, presided at the piano. Both vocally and instrumentally the tasks were well done. The music of the choir and congregation was soulful and inspiring. Dr. Young often expressed his appreciation of the response of the congregation.

At the closing service of the meetings, 57 earnest folk stood in line. Some of these had found the Lord for the first time, many had rededicated themselves to the service of the Lord and a few had brought their letters to the Church. Last night, it was the happy privilege of the Pastor to baptize 8 glad new Christians.

Our people feel that the meetings have done great good in many ways. We are encouraged to attempt greater things for the Lord. Dr. Young was used of the Lord to bring a blessing and he will always find an open door in Blue Mountain.

—Robert L. Lemons, Pastor.

—BR—

"We should read the best books think the best thoughts, associate with the best men and women and strive for the highest ideals."

—O—

"There is no real life that is not free; yet no man is free who does not think and act for himself."

—O—

"That man is regal who can control his appetite, his passions, his tongue and his temper."

—O—

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be the law, business morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind. He who seeks for guidance in any of these things, may look inside its covers and find illumination. The study of the book in Bible classes is a post-graduate course in the richest library of human experience."

"As a nation we are indebted to the 'Book of books' for our national ideals and representative institutions. Their preservation rests in adhering to its principles." — C. M. Sherrouse.

**\$5,000.00**

**IN CASH PRIZES**

**See Your Druggist**

## Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

**The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION**

1226 Athletic Club Bldg., Dallas, Texas

B.

TUPELO EXPANSION  
The First seven splendid Junior, Inter They have with a growing The First Ch Mississippi's es.

CORINTH, IORS RECI Two Junio Junior B.Y. church in kept up the for a year a the certificat are: Wisey los. Their le son and we to all three.

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C. D.'S H

B. How man er's Quarter azines have ture referer may give yo in referenc gram or a in keeping for State-v sword drill B.Y.P.U. C Save every

LEAKE CO ASSOC

The Lea B.Y.P.U. in Mr. H. H. President, that the ne ization wil Zion Churo the fifth S reporting t Church, M have had about a ye the Stand



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## TUPELO FIRST REPORTS EXPANSION AND PROGRESS

The First Church, Tupelo, reports seven splendid B.Y.P.U.'s, two each, Junior, Intermediate and Senior. They have an enrollment of 153 with a growing interest in the work. The First Church, Tupelo, is one of Mississippi's best all-round church-meetings.

## CORINTH, SIMPSON CO., JUNIORS RECEIVE B.R. AWARDS

Two Juniors, members of the Junior B.Y.P.U. of the Corinth church in Simpson county, have kept up their daily Bible readings for a year and have been awarded the certificates for this work. They are: Wisey Brown and Erline Tullios. Their leader is Mrs. J. L. Gibson and we extend congratulations to all three.

## JACKSON CITY B.Y.P.U. TRAINING SCHOOL MERITS PRAISE

The City B.Y.P.U. Training School, planned and promoted by President Harold Bradley and the efficient City B.Y.P.U. Officers, was a great success in many ways. An interesting feature being that the two classes in stewardship were the largest classes, all of which revealed the fact that our young people seek to know their obligations and desire to know how best to meet them. The interest was good throughout the week the school closing on Friday evening with a "Five Night Chautauqua." The Chautauqua consisted of a Melodrama, a Baby Show, "Two Nights" of music and a Lecture. Mr. A. W. Talbert won the first prize in the baby show with Mr. Earl Clark winning the second prize. It was lots of fun, but closed with a serious note in the lecture which was given by Dr. H. L. Martin.

## C. D.'S HINT TO THE WISE

### B.Y.P.U. FILES

How many old Quarterlies, Leaders' Quarterlies, and B.Y.P.U. Magazines have you filed away for future reference? An old Quarterly may give you just the help you need in reference material for a program or a talk. It will help you in keeping up with requirements for State-wide memory work and sword drill contests at the District B.Y.P.U. Conventions each June. Save every one of them!

## LEAKE COUNTY REORGANIZES ASSOCIATIONAL B.Y.P.U.

The Leake County Associational B.Y.P.U. in its last meeting elected Mr. H. H. Ward, of Edinburg, as President, and Mr. Ward announces that the next meeting of the organization will be held with the Mt. Zion Church near Maden school on the fifth Sunday of this month. In reporting the work of the Edinburg Church, Mr. Ward says that they have had a senior union now for about a year and that it has reached the Standard except for a study

course, which they are having right away. We congratulate this union and also the association on their good work and progressive program.

## KOSSUTH TO HAVE NEXT MEETING OF COUNTY B.Y.P.U.

About forty persons from Corinth interested in and connected with the county B.Y.P.U. went to Rienzi Sunday afternoon to attend the meeting there at the Baptist church.

It was one of the largest meetings yet held and the membership list showed 105. There were six congregations or B.Y.P.U. units represented, one of these joining at the Rienzi meeting.

The original organization was composed of First Church of Corinth, Tate Street, West Corinth and Rienzi. Since then Kossuth and Hinkle Creek have been added to the roll, the latter becoming a member of the organization on Sunday.

A most helpful and pleasing program was rendered according to the outline published the latter part of the week.

Before adjournment was taken it was voted to hold the next meeting with Kossuth Baptist Church, Sunday afternoon, November 15, which is the third Sunday in the month.

## COLUMBUS TO BE REPRESENTED AT B.Y.P.U. MEET

Entrant Working for Contest at Conference in Atlanta

Although the second biennial conference of the Southern Baptist Young People's Union, scheduled for Atlanta, is still three months off, plans are being made by the First Baptist Church B.Y.P.U. to have a large delegation at the sessions, Joe Abrams, Director, said today.

In 1930 the first such conference was held at Memphis with six from Columbus attending.

J. E. Lambdin, of Nashville, Southwide Secretary, has set 150 delegates as the minimum to attend from Mississippi.

Mr. Abrams, who is Secretary of the local church's board of deacons, said the conference, set for January 12-14, would be more comprehensive than the 1930 convention. Leaders, State Secretaries, Southwide officials and outstanding speakers are to take part on the program, together with prominent members of the clergy.

One of the features will be an Intermediate Sword Drill Contest, in which each State will enter its master "swordsmen."

Miss Katherine Phillips, of Columbus, winner of the fourth district championship at the Ackerman conference, next month will compete with other district winners for the Mississippi title. This State Contest will be held here during the Mississippi State Baptist Convention, Nov. 17-19, by Miss Cecelia Durscherl, State Junior-Intermediate Leader, Mr. Abrams said.

Miss Phillips is studying for the

Contest which tests one's knowledge of location of passages of scripture in the Bible.

## JACKSON CITY B.Y.P.U. COMPLETES WEEK OF STUDY Challenges All City and Associational B.Y.P.U.'s To Best Attendance At Atlanta

The Jackson City B.Y.P.U. recently completed the greatest achievement of the year—the City Training School. After many months of planning and hard work there was held in the First Baptist Church, Jackson, a week of real study. Six classes met as follows:

For Seniors—"Investments in Christian Living," taught by Prof. Chester Swor, of Mississippi College. "Senior B.Y.P.U. Administration," taught by Mr. Auber J. Wilds, State B.Y.P.U. Secretary.

"Our Lord and Ours," taught by Dr. H. M. King, Pastor of Calvary Baptist Church, Jackson.

For Intermediates—"Intermediate B.Y.P.U. Manual," taught by Mrs. George Meek.

"Training in Bible Study," taught by Miss Lena Scott Price.

For Leaders—"Junior-Intermediate Leaders Manual," taught by Miss Cecelia Durscherl, State Junior-Intermediate Leader.

The classes were well attended and many took the examinations on the various books.

The City B.Y.P.U. Banquet was held the Saturday night before the course was started and was enjoyed by everyone who attended. This banquet was held at Aunt Mandy's Kitchen, and Mrs. R. E. Morgan and a committee did a real service in preparing for this.

The closing night, Friday, there was held a "Five Night Chautauqua," which will be a yearly feature in the future. Everyone enjoyed this very much.

Much credit is due Harold Bradley, President of the City B.Y.P.U., and to Earl Clark, Chairman of the Committee to select teachers and the books.

During the week it was voted to issue a challenge to the other City B.Y.P.U.'s of the State, and to the Associational B.Y.P.U.'s of the State to the effect that the Jackson City B.Y.P.U. would carry more representatives to the Southwide Conference in Atlanta than any other organization. A committee of which R. E. Morgan is chairman, is getting information and it is expected that the City Union will charter a bus and carry quite a number of representatives to this meeting.

Clifton R. Tate, Rptr.

## HOLMES COUNTY ASSOCIATIONAL B.Y.P.U. ELECTS OFFICERS FOR 1932

At a recent meeting of the Holmes County Associational B.Y.P.U. the Nominating Committee composed of Marion McLellan, Chairman; Raiford McNeer, and Miss Willie Nabors, made their report to the Association and the following officers were elected by the Associational B.Y.P.U. to take office the first of January and serve during 1932:

Clifton R. Tate was re-elected to serve as President of the Association for the coming year. Although Mr. Tate is a member of the Pearson Baptist Church in Rankin county and serves the Jackson City B.Y.P.

U. as Secretary-Reporter, he finds time to go back "home" and serve the unions in his home county.

Miss Mildred Ellis, of the Mt. Pleasant B.Y.P.U., will serve as Vice-President for the coming year. Miss Ellis is an active member and will no doubt serve well in this important office.

Miss Gladys Tate, President of the Lexington Senior B.Y.P.U., will serve as Secretary-Treasurer for next year. Miss Tate has served well as Vice-President for the past two years, and she will no doubt use her knowledge of B.Y.P.U. work to advantage in this important office.

Miss Auris Pender, of West, will again serve the Association as Field Secretary. Miss Pender has served well and is a willing worker, at all times ready to serve any Union needing assistance.

Mr. Eugene Stevens, Holmes Junior College, Goodman, was elected to serve as Chorister for the coming year. Mr. Stevens has appeared on the program in special numbers and is a capable leader.

Miss Sara Rogers, of West, will serve as Pianist. Miss Rogers is very active in B.Y.P.U. work and is a talented pianist.

Mrs. W. A. Leach, of the Beulah B.Y.P.U., will serve as Junior-Intermediate Leader for the year. Mrs. Leach is President of the Senior Union at Beulah and has served faithfully as Secretary-Treasurer of the Association during the last few months.

Miss Mabel Owens, Tchula, and Mr. Nealms Flowers, Goodman, were elected to serve as Group Leaders. These are two new members of the list of officers and will no doubt use every effort to do a real service in this office, one of the most important of all offices in the Associational organization.

The next meeting of the Association will be held with the West Baptist Church the second Sunday in January, 1932, at which time these officers will be installed and given a chance to tell the Association of their plans for the year.

## HARMONY, ELLISVILLE, RFD 1

Last Sunday Harmony Baptist Church had an attendance of 81, with a collection of \$13.51. We need 19 more to reach our goal, which is 100 and we hope that Sunday, November 22, we will have reached it.

Our pastor, Rev. S. E. Sumrall, together with our assistant pastor, Rev. S. W. Moak, is doing splendid work. We have services on the second, third, and fourth Sundays of each month. The officers are: S. W. Moak, superintendent; Myers Anderson, secretary; and D. H. Palmer, treasurer.

Prayer meeting is growing, also. We meet every Wednesday evening and had an attendance of 36 last Wednesday. We are studying the Book of Romans, taking one chapter at every meeting.

—S. W. Moak, Supt.  
By Secty.

"No pelting rain can make us stay,  
If we have tickets for the play.  
If a few drops the pavement smirch,  
It is too wet to go to church."



## HOME MISSIONS—PAST, PRESENT AND FUTURE

(J. B. Lawrence, Exec. Sec'y.-Treas. Home Mission Board)

There are several questions that should be asked and answered concerning any denominational agency that is making an appeal to the churches for support.

### I. What has it done?

The Home Mission Board's record of work from its organization in 1845 to 1931, a period of eighty-six years, is encouraging and inspiring.

During this period the Board employed 40,862 missionaries. These missionaries reported, as a result of their work, 785,135 baptisms.

They organized 8,570 churches.

The Board received and expended in this work \$20,027,700.

The 785,135 baptisms represent one-fifth of the total present membership of Southern Baptists.

The 8,570 churches organized is one out of every three of the 25,000 churches Southern Baptists now have.

The 40,862 workers represent an amount of service that it would have taken one hundred men to render if they had begun their work on the day that the Ark landed on Mount Ararat, and had worked every day until May 1, 1931.

The \$20,027,700 spent by the Board during this period includes all of its work. Millions of dollars have been given to church building and other enterprises, and yet, counting this total, the 785,135 baptisms reported by the missionaries of the Home Mission Board cost on an average of a fraction over \$25.00 apiece.

We do not believe that there is a missionary agency in the world that can surpass this record.

### II. What it is doing.

The Home Mission Board, confronted with handicaps the like of which perhaps no denominational agency has ever faced, is heroically endeavoring to meet its obligations to the denomination.

1. **Solving its Problems.** The Board has worked itself out of a very precarious financial condition. Some workers have been dropped but the real mission work of the Board has been continued. This has been done, in the face of decreasing receipts, in two ways: (1) by giving to the missionaries more territory; and (2) by reducing the appropriations to institutions. The Board is interpreting "Missions" to mean primarily the "making and baptizing of disciples" and is, therefore, majoring on preaching the Gospel to the Foreigners, the Indians, the Negroes, in the congested centers of our homeland, and in Cuba and Panama.

2. **Carrying on its Mission Work.** During the past year the Board has had 252 missionaries and helpers who have given 3,162 weeks of labor, conducted 3,563 religious services, preached 9,373 sermons, held 5,857 prayer meetings, made 51,356 religious visits, received by profession and baptism 3,562 people, added to the church 3,015 members and distributed 634,514 pages of tracts.

3. **Living Within Its Income.** The Board is living within its income and paying its debts. Last year, in spite of decreased receipts, the

Board by combining departments and practicing most heroic economy paid \$141,000 on the principal of its indebtedness and carried on its mission work.

The budget for next year was laid out, according to the instruction of the Convention, on the basis of the cash receipts of the year before. The receipts were \$413,283.96. This was \$26,510.80 less than the Board received the year before. The Board was, therefore, forced to the painful necessity of cutting \$26,500 off of its budget of operations. This reduction was made by economizing in overhead expense and in reducing the appropriation to institutions. Only a very small percentage of reduction was made in the mission work. Two Hundred and Fifty Thousand Dollars was set aside for payment of interest and principal on indebtedness. The Board has definitely decided to retire its indebtedness as rapidly as possible.

### III. What is there to do?

Home Mission fields are just as definite as Foreign Mission fields. The difference is that Foreign Mission fields can usually be defined geographically, while Home Mission fields although confined to a given territory must nevertheless be defined racially, nationally, culturally and religiously.

1. **Home Mission Fields Defined Geographically.** There is a definite geographical territory in which the Home Mission work of the Southern Baptist Convention is being done. This territory is composed of the homeland—the States within the bounds of the Convention—the four western provinces of Cuba and the Canal Zone. This territory is to be evangelized and mobilized for world conquest for Christ.

2. **Home Mission Fields Defined Economically.** Our Southland, where most of the Home Mission work is done, is one of the richest countries in the world. In mineral resources, in fertility of soil, in climatic conditions it is unsurpassed anywhere on earth.

This very wealth of which we boast, however, is helping to produce the racial, industrial and social problems which so alarm those who are interested in the spiritual development of the Southland. On the other hand, this wealth is needed in the great task of worldwide missions. If we could but win the Southland to Christ, her money—consecrated to His service—would become a golden channel through which the Gospel could flow for the salvation of the nations.

3. **Home Mission Fields Defined Racially.** The real measure of a mission field is not miles nor money but men; not products but people; not material possibilities but human possibilities. Measuring the home field by men we find in the South 45,000,000 people, 20,000,000 of whom are unchurched. We have here in our midst 5,000,000 foreigners; 200,000 Indians, 7,200,000 mountaineers, 10,000,000 Negroes, 500,000 Jews, 40,000 deaf-mutes. Add to these the 2,500,000 in Cuba and Panama, and we see that, measured by men, the Home Mission field is one to touch our hearts with compassion and to fire our souls with zeal to win to Christ these millions whom He has placed at our doors.

4. **Home Mission Fields Defined**

Religiously. The Missionary movement in its final meaning sets before us the task of actualizing on the earth Christ's vision of the Kingdom of God, in which all peoples, conscious of their relation to one Father and one Lord, shall live together in brotherly love.

Home Missions, therefore, means the bringing of Christian influences to bear on the great immigrant populations in our industrial centers, helping racial groups to realize the life in Christ, building up virile, vigorous churches in rural areas, developing a Christian community life in every town and city, creating a denominational consciousness and morale, strengthening denominational cooperation, fencing against the inroads of spiritual disintegration, and generating spiritual enthusiasm and the will to win.

Home Missions was never more important or imperative than now. The fields are white to harvest. The homeland must be evangelized and its forces marshalled for world conquest for Christ!

—BR—

## MAIN STREET CHURCH, HATTIESBURG

Dr. T. W. Young did the preaching and the writer assisted with the singing in the meeting with Pastor J. A. Barnhill and the Main Street Church, Hattiesburg. Dr. Young's messages were highly appreciated and enjoyed by large crowds who attended the services both morning and night. Dr. Young's spirit of humility and cheerfulness was a benediction to all of us. Bro. Barnhill had made fine preparations for the meeting. He is a tireless worker and a great preacher of the Word. Main Street saints are readily responding to his leadership. That the Holy Spirit was at work here was evidenced by the fine interest which was felt throughout the meeting and the large amount of personal work which was done by the people. There were close to 45 additions to the church. It was our privilege and joy to conduct chapel at the Woman's College, Teachers' College, and in the City High Schools. We also enjoyed holding some street services.

—Joe Canzoneri.

Jackson, Miss.

—BR—

## EUZELIANS, CLINTON

The Euzelian Sunday school Class of the Clinton Baptist Church held its weekly business meeting Monday afternoon, Nov. 2nd. New plans were discussed for the new year's work, and special stress made on the educational campaign now being made. We are expecting this to go over in a big way among our members. There are on roll about forty members and all enthusiastic workers. The class room has recently been made more attractive and comfortable by a beautiful new rug, chair covers and curtains.

Mrs. Latimer has been teacher of this class since it was organized about ten years ago, and has certainly been untiring and faithful in her efforts.

New officers are: Mrs. F. B. Fikes, President; Mrs. U. B. Ritchie, First Vice-President; Mrs. Newton James, Second Vice-President; Mrs. J. N. Gray, Third Vice-President; Mrs. Walter Taylor, Fourth Vice-

## In Memoriam

### A TRIBUTE TO MRS. DORR B. DENSON

With crushed spirits, submissive wills, and tear-stained eyes, the Woman's Missionary Union of the Bay Springs Baptist Church wish to express, in a measure, their love for, appreciation of, and grateful remembrance of Mrs. Dorr B. Denson, who recently answered "Here" to her summon, "Come up higher."

Mrs. Denson was a charter member and first President of our then "Ladies Aid Society," and none have been more faithful, more devoted to the Cause than she. The younger members cannot forget nor disregard her exhortations that we all walk worthily for the sake of the God who called us; nor her words of encouragement and counsel, which revealed much wisdom; nor that undaunted faith exhibited. We can still hear her plea that members trust Him for strength to go forward "To bear all things, endure all things and do all things."

Her standard of morals and Christian living was high, and fully she believed "We shall reap if we faint not." Submissiveness, unselfishness and faith were three outstanding virtues. We feel we can ill afford to be deprived of all she was and meant to us, but her example and influence shall ever be before and with us, and as we resign to the inevitable, we shall say, She is not dead, but living in our hearts and minds, even though out of sight.

—Baptist W. M. S.,

Mrs. W. J. Shoemaker

Mrs. S. M. Hinton

Mrs. S. L. Ryan

Committee.

—O—

### DR. A. C. WATKINS

Dear Record:

May I have space in your columns to pay my humble tribute to the memory of the beloved brother, A. C. Watkins? He was my school mate and comrade. My first effort to preach was at his earnest request—to fill a school house appointment for him as he was detained by the serious illness of his brother. My first pastorate was by his recommendation when he was leaving for the Seminary. In our early experiences we had much in common. He was a sincere, consecrated, loyal disciple of the Christ, an ardent lover of folks, with a burning desire to serve his fellows in the name of Christ. His useful life is known to the brotherhood, the influence of that life can be known only when we see through a glass darkly no more. Who can estimate the worth of a life worthily lived and spent in ministering to the sick and needy souls of men. Farewell brother beloved. For you to live was Christ, and to die was gain. What a joyous home-coming you must have had. And others of us will be looking you up when we get there. In sympathy with his loved ones and joy in his triumph,

His loving friend,

J. P. WILLIAMS.

President; Mrs. J. M. Britt, Secretary-Treasurer; Mrs. Myrtle Miller, Reporter. Group Captains, Mrs. Sid

Sandidge, Mrs.  
C. Holcomb, M.  
Visitors are  
the class.

—Mrs. M.

A BAPTIST  
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Sandridge, Mrs. J. F. Poates, Mrs. L. C. Holcomb, Mrs. W. H. Wells. Visitors are always welcome at the class.

—Mrs. Myrtle Miller, Rptr.—  
—BR—

### A BAPTIST BIBLE INSTITUTE EXPERIENCE

J. Alex Herring,

Margaret Fund Student, from China

It is with hesitancy that I attempt to write so personal a testimony; but being asked to do so I write with the hope of showing others, who know so little of this school of providence, why we believe God will take care of our needs. Before coming here last year I too had heard very little of the Baptist Institute and the great work that it is permitted to do for God in this big city.

It was on a beautiful October night that this small group of workers, nine in number, were on the way to the French Market where we hold an out-of-door service each week. While we were still three blocks away some one remarked, "Tomorrow must be Friday." Yes, it was Thursday night, and one of the busiest market days for this city. There were fish and shrimp enough it would seem to supply every Catholic in the union, but the offensive odors were forgotten as we stepped out of the bus at our usual corner. Unfortunately a large A. and P. vegetable truck was being loaded at the curb where our little organ was usually put up. What could we do? Having learned "to do the best we can with what we have where we are," we appeared undisturbed and commenced singing.

Just as we concluded the second hymn the big truck pulled out and with it all of our audience it seemed, but there was a peculiar quietness which led me to take that opportunity of bringing the message. Stepping forward to a light I began reading, and when I lifted my eyes from the printed page of God's Word, behold quite a crowd had gathered. I was no longer conscious of disturbances and street noises, but in a peculiar way felt the presence of a praying band of believers behind me and of a God of love who had promised to be with us. Eight or ten men standing not three paces in front of me seemed interested and eager, and as I concluded the brief message, "Is God just who condemneth?" somehow God seemed closer than all the others about me. Then I humbly asked him to open the eyes of others that they might see and accept him.

No man could say what took place



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that night. In a few words I extended to those men as clearly as I knew how an invitation to accept Jesus Christ the Savior of the world. Before the organist could give the singers behind me their pitch, men stepped toward me from every side. I asked them to wait and think of what I had asked them to do, and begged them not to come unless they meant it. They were decided. Twelve men shook my hand that night accepting the simple but challenging proposition.

We may never see them again in this world. Only God knows the hearts of men and only God can give such joy as came into my heart that night. With one accord, before we left the bus again, we thanked God for the gift of his Spirit who convicts and reveals our blessed Savior. Won't you join us in praise and thanksgiving?

—BR—

### HISTORICAL SKETCH OF BETHEL BAPTIST CHURCH

(By Ira L. Hudson)

The Bethel Baptist Church, Lafayette county, was constituted Oct. 30, 1841. The meeting of the Presbytery was held at a meeting house called Liberty.

There were eight persons that constituted the organization, viz: Richard Singleton, Wade Ussery, J. H. Daniel, Caleb Etheridge, Tempy Singleton, Francis Singleton, Kesire Daniel, and Pally Etheridge.

The Presbytery consisted of Moses Crowson and Joseph Lane.

In 1844 James Greer deeded the church a tract of land, there probably was a house built at that time.

There is no record from 1841 to 1852 except the church roll, which shows that the membership grew.

Aug. 1853 the church voted to move to a new house on Yellow Leaf Creek. They held one meeting and then voted to come back to their old place of worship.

In 1860 a building committee was appointed, the size of the house to be 36 by 60 feet. Some time since 1900, probably 1903, the present house was built. Judging from the records, the house has always been on the same lot.

In 1876 the Chickasaw Association met with the church.

There have been several preachers licensed and ordained by the church. Their names are as follows:

J. F. Moore, 1853, was afterwards pastor of the church. W. S. Morrow, 1870, no record of his ordination. W. P. Winter, 1883, no record of his ordination. R. R. Purvis, 1885, ordained in Tenn. J. J. Gibson, 1886, ordained in 1890; was afterwards pastor of the church. J. T. Singleton, 1900, no record of his ordination. W. D. Purvis, 1914, ordination 1916.

#### "Former Pastors"

1852 J. J. Sledge, 1853 E. B. Eakin, 1854 J. F. Moore, 1855 J. T. Miles, 1856-64 J. S. Miles, 1864 Bro. Sawyer, 1865 J. S. Miles, 1866 F. M. Ferrell, 1867 James Crosly, 1867 R. H. Whitehead, in Aug.-70, 1870-72 James Crosly, 1872-74 James B. Gambrell, 1874 T. H. Smith, 1875-82

W. W. Findley, 1882-92 C. W. Smith, 1892 B. F. Whitten, 1893 G. A. Darden, 1894 J. J. Gibson, 1895 B. F. Whitten, 1896 W. I. Hargis, 1897 to 1902 J. S. Hubbard, 1902 O. J. Hill, Bro. Fields, J. A. Pilkington, Richard Taylor, Bro. Greer, T. C. Hodges, E. M. Taylor, J. W. Carmack, C. R. Nelson, N. F. Metts, W. M. Brown.

#### Former Clerks

1852-55 A. L. Hodge, 1855-60 W. M. Knight, 1860 W. S. Wooten, 1861-65 N. B. Nabors, 1865-73 W. S. Wooten, 1873-90 A. R. Wilson, 1890 S. R. Hill, 1891 H. B. Vaughn, 1892 J. M. Pruett, 1896-1901 A. N. Singleton, 1901 T. W. Black, W. J. Beard, W. W. Beard, W. B. Purvis, Ira L. Hudson, present Clerk.

Bro. J. D. Wooten and wife are the oldest living members. He having been a member since 1875 excepting seven years.

She having been a member since 1882 excepting seven years.

—BR—

### A NOTE FROM R. Q. LEAVELL

On Thursday, October 29th, at eleven-thirty o'clock, more than 300 people witnessed the breaking of ground for the first unit of the proposed three-story Sunday school building now being erected by the First Baptist Church of Gainesville, Ga. The first shovel full of dirt was turned by Prof. T. H. Robertson, who has been superintendent of the Sunday school for twenty-five years.

The exercises were begun by the singing of "I Love Thy Church, Oh God." The passage in Ezra 3:10-13 was read by the Pastor, Dr. Roland Q. Leavell. Prayer was led by Rev. Robert D. Hawkins, who organized the Sunday school in the First Baptist Church more than sixty years ago. After Mr. Robertson had turned over the first shovel full, in turn

### BOYS & GIRLS Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and you keep \$2.00. No work—Just Fun! St. Nicholas Seal Co. Dept. 280-B.R., Brooklyn, N. Y.

the shovel was taken by Rev. R. D. Hawkins, Mr. H. N. Merck, who has been a member of the church for fifty-seven consecutive years, Mr. S. B. Carter, who is the only surviving member of the building committee for the present church building erected in 1909, Mrs. Annie Winters, who is superintendent of the Beginner's Department, and Miss Emily Robertson, who is the superintendent of the Primary Department.

Excavation and construction were begun immediately under the direction of Mr. Levi Prater, local contractor. It is expected that the first unit will be complete by Jan. 1st, 1932. The whole building complete and equipped will cost about \$40,000. The first unit will cost about \$11,000.00. The complete structure will accommodate a Sunday school of 1,200 people. It is built on the departmental plan.

—BR—

Tommy, who had no great liking for soap and water, was observed by his mother washing the forefinger of his right hand.

"What's the idea of washing only one finger?" she inquired.

"The boy next door has asked me to come over and feel his baby sister's new tooth", explained Tommy.



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Relieves the pain and hastens recovery.  
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## How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Cut yourself?



Don't wait—clean the sore with Tichenor's Antiseptic. Then bandage. This old favorite antiseptic is powerful. It kills germs. Helps heal. Ask your nearest dealer for a bottle.

**TICHENOR'S**  
A POWERFUL  
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## Baptist Student Union



President, Leo Green, Miss. Col., Clinton  
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain  
Treasurer, Arny Rhodes, Ole Miss.  
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

### STUDENT WORK NEXT SUMMER FAVORED BY M.C. COUNCIL

What will the Baptist students of Mississippi do next summer? This question came up for a lively discussion in the last two council meetings. Since Mr. Chester Swor, Director of Student Activities, was absent during the first discussion, the members of the council thought best to wait for his discussion of the matter before taking final action on the matter. However, a surplus of enthusiasm was very evident. In the second discussion, Mr. Swor's ideas were found to be in accord with the previous discussion of the council members. The council was very enthusiastic in asserting that the Baptist students of the State should carry out a definite program of religious work during the next summer.

The vagueness of the discussion centered around the question of the nature of the program. It was impossible for the entire council to work out the details of a plan, but some general matters were considered and decided upon, the details being left to a committee of three to work out. There were two suggestions concerning the sponsorship of the work. One suggestion was that the students put the program on under the direction of the State committee. The other favored the sponsorship of the State Mission Board. The later suggestion met with the council's approval; but it was decided that the program should not be entirely on missions. However, a three-fold program was highly favored. The discussion favored one part centering on student work, another on missions, and the third on soul winning, placing special emphasis on the personal contact and responsibility. With these suggestions from the council, the committee will draft a tentative program for student work the coming summer. "Victory for Christ" is evidently still ringing in the hearts of the Choctaws as they set themselves to the task of making a tentative plan for the work next summer.

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M. W. C.

The desire to go to the Student Convention at Jackson a few weeks ago, led three girls at Mississippi Woman's College to do strange things. And, it happened like this:

One day as I sat at my desk writing, these three girls came rushing in very excitedly.

"Oh! Jenny, we have the best things to tell you—we're going to Convention." I admit that I was somewhat surprised at such an outburst of enthusiasm. Immediately I became as gay as they—over their going.

"Tell me when you decided," I asked.

"Oh! We decided long ago that we were going. We didn't know how, but we had to go. Now every-

thing is turning out grand. Mrs. W..... says we can wash her car...."

"Wash her car! What do you mean?," I exclaimed.

"Wait until we finish. Mrs. W..... will pay us \$1.00 for cleaning and polishing her car. The H. E. Department will give us \$1.00 for those table linens we laundered. Mrs. D..... says we can do her housework for a week. Mrs. R..... wants us to keep her baby two evenings this week. Mrs. S..... says we can scrub her kitchen. Have you anything in the Student Activity Room that we can do?"

And, these three girls worked and worked—silently, of course. They had faith. To their faith, they added untiring effort. They were discouraged many times, but in the end they had enough money to pay their expenses to the Convention.

These girls received a blessing—four-fold. Don't you think there is a lesson here for you and me?

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES  
BLUE MOUNTAIN, MISS.

### BLUE MOUNTAIN NOTES

The meeting which was being held by Dr. Young of Corinth and which closed Sunday, Nov. 8, proved a revival indeed. Three of the B. M. C. girls professed Christ for the first time and united with the church and about thirty came forward to publicly rededicate their lives to him.

Miss Mary Anderson, a returned missionary to China, who is a member of our faculty, led prayer meeting Sunday. She brought a very interesting and inspirational talk.

The C. O. D. (Christ Our Director) B. Y. P. U. had a very attractive program Sunday night.

The life and character of Luke were portrayed through silhouettes made by shadows behind a sheet. Luke, the friend, was depicted by two persons shaking hands; Luke the doctor, by a typical physician with satchel; Luke, the writer, by a man with the Bible in his hand, etc. This was very effective and carried out the program outlined in the B. Y. P. U. Quarterly.

### A SENTENCE FROM THE REPORTER

We appreciated your fine loyalty and cooperation in making the college part of the convention in Columbus worthwhile and practical. A number of the students from Mississippi College showed added loyalty in attending the Convention. M. S.C.W. girls did their part by giving a reception for the entire Convention, arranging for the displays at the Baptist Workshop, and taking about 50 delegates on the campus.

As the Thanksgiving holidays approach, we begin to think backward a bit and remember all the many things that someone or some several have done for us. Why not choose that day to let them know about it? If you have some extra pennies, why not buy some post cards and drop a card to someone who has been especially kind to you? Mail it just so it will get to its destination on Thanksgiving day or the day before. "It's the little things like that in life that count."

If your Council especially appreciates its town people, it might try the M.S.C.W. plan of thanking them. Every girl in the B.S.U. who wants to thank anybody for anything writes her letter on whatever kind of paper she has—with or without sealing it in an envelope. The only requirement is that the letter be on the Workshop table by 6:00 a.m. Thursday morning. At that time, two or three self-appointed postmen, chosen by the council, gather up all the correspondence and distribute it in town. It means a nice, long, bracing walk in the early morning, and besides there is the thrill of doing something and seeing immediate results in smiling, appreciative faces.

—Lavonne Reeves,

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### M. S. C. W.

This is November, so let's talk turkey! M.S.C.W. is planning to do many things this Thanksgiving. First, we shall start the day with a Sunrise Prayer Service at the church. There on our knees, with soft music about us, and the rising sun pouring through the stained glass windows, we shall thank God for the blessings He has given us. Then we have a definite committee appointed to deliver letters of thanks to everybody who has done anybody else a service throughout the year. We shall also send the fruit that we have for supper to the big fruit bowl in the Workshop living room. From there it will be delivered to the needy persons over the town. We want our Thanksgiving Day to be so full of His Spirit that we can carry it throughout every day of the year.

The State Baptist Convention is here! My, what a crowd of wonderful Baptists! The Workshop just had to do something to express its love for these delegates, so we thought and thought. Then we found it; We gave a tea for all the delegates. Along with the tea a tour of the college was conducted, thereby giving the folks a sight-seeing trip with refreshments at the end. If you were here, you enjoyed it! If you weren't here, you'll enjoy hearing the others talk about it.

All the colleges were represented at the Convention by a booth. These booths were arranged in front of the windows in the Sawdust Room of the Workshop. Posters, pennants, pictures, and college colors made them most attractive. Truly they showed to our parents and friends the college spirit of Mississippi.

We had our B.Y.P.U. study course last week. Mr. Joe Abrams, Columbus, who is supervisor of the city B.Y.P.U.'s, taught us the B.Y.P.U. manual. We had 29 taking the course. Thank you, Mr. Abrams, for your kind service.

Oh, we've had a party, too, since last we saw all of you. It was on

last Saturday night—a B.Y.P.U. Puritan Party combining the B.Y.P.U.'s of A. & M. and M.S.C.W. My, what a time we did have. You should have seen the A. & M. and M.S.C.W. Freshmen acting like prudent Puritans should. Gee, We're sorry you couldn't come!

The Sophomores led Prayer Meeting this week. The leaders were:

Monday, Bertha Walters, Greenwood; Tuesday, Vivian Duffee, Gulfport; Wednesday, Kendel Gibson, Monticello; Thursday, Dorothy McCullough, Monticello; Friday, Margaret Powell, Shelby.

And now station B.S.U. broadcasting from M.S.C.W., must sign off. We have lots to tell you next time. At the sound of the gong, it will be exactly 1:25. Hurry, everybody—time for Prayer Meeting!

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The B.S.U. of Woman's College had charge of the chapel exercises on Friday, November 12. Agnes Louise Cutrer, the President of the Union, presented a program, both entertaining and inspirational. The theme was to show how God may be glorified in the various walks of life. Brief pictures representing friendship, the student, the musician, the business man, sweethearts, the mother, the artist, were shown, while a reader read poems touching each one and bringing out the main theme.

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The G.A. Houseparty at Woman's College, from November 13 to 15, was a grand success. There were approximately 150 girls registered, from all parts of the State. The registration began 2:00 o'clock Friday afternoon, and lasted until about 8:30.

The theme of the whole program, each morning and evening was **Hands**. At every meeting, Mrs. J. L. Johnson led the devotional—hands and hearts joined in praise—after which echo music was sung. Miss Fannie Traylor, of Jackson, the Corresponding Secretary of the W.M.U., gave interesting talks on "Our Ideal G.A. Hand," with mention of every finger. Miss Pearl Bourne, of Birmingham, Associate Young People's Secretary of Southwide Y.W.A., brought the central message on Sunday, "What is That in Thine Hand?"

On Friday evening there was a period of fun and frolic. On Saturday evening, at the conclusion of the service, each body of delegates furnished fun for all in a number of stunts.

The missionary playlet, "Hands," written and directed by Jeanette Lawrence, our Student Secretary, is worthy of mention. This playlet won comment and praise from everyone.

Frances Landrum, head of the Young People's Work in the State, was largely responsible for the success of the Houseparty, and we appreciate her helping hand.

It is hoped that next year many of these G.A. will come back to us as members of our college permanently.

—BR—

Evangelist B. R. Lakin and singer R. A. Walker just closed a good meeting at Cheshire, Ohio, and began with the First Baptist Church, of Williamson, W. Va., on the 15th. Following that they go to the Akron Gospel Tabernacle, Akron, Ohio, for a six-weeks campaign.